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as, if payment be forwarded in advance. ADVERTISEMENTS making less than a square and three times for 75 cts. : one square for \$1 00. Cancial Committee. - FRANCIS JACKSON, ELLIS RAY LORISO, EDNUSD QUINCY, SAMUEL PHILBRICK, GLIC LORING, FAIRS. [This committee is responsible of for the financial economy of the paper.]

WM. LLOYD GARRISON, EDITOR. VOL. XVI.--NO. 5.

REFUGE OF OPPRESSION.

LETTER FROM SAMUEL AARON.

the Editors of the Pennsylvania Freeman :

NORRISTOWN, Pa., Dec. 30, 1845.

eed as worthy to be destroyed.

y be said, you have not pronounced them
of destruction. Admitted; but a course, to

shall be mine, esides, the 'Freeman' does frequently com-d, in unquisified terms, the persons and their toxions, whose arowed aim it is, (or seems to to destroy utterly the present religious and civil

mes in my view fully established.
I hold a religious creed, infinitely dearer to me

the hope of future eternal felicity through is of Jesus Christ, the crucified Son of God; I believe to have been the solace of many persons for nearly six thousand years, and at principle whence all moral improvement mortals has arisen. I believe that all the

of mercy, self-sacrifice and philanthropy, wed from the great fountain-truth that, 'He, ught it no robbery to be equal with God,

n him the form of a servant, and became obe-

ransgressors might not perish; and from re, established by his authority, of preach-ablishing the great central truth of God's

ice. I believe that Old Testament Patri-Prophets, Levites and Priests, and New

make 'Christ crucified' the ground of faith the example of goodnes, have always been the

has been the main source of my heart's bitter-

rse in their treatment of their honest disciple rowsy shepherds rating the faithful dogs who

ther, was infinitely better than heathenism-

as human law, and if so, what is its foun

dition of universal skepticism.
I am sincerely your friend,

A PLARE UP.

SAMUEL AARON.

en had been invited to lecture before The Lyceum, however, chanced to de

and if any are excluded, it should be

and what not. Mr. Sumner does the same.

subs his association with colored people, salie terms, in Europe, and infers that the members should abandon their own tastes, as of present the color of the col of propriety, under pain of his mighty

is not only exceedingly silly, but it is essen-

, are essentially tyrannical and fool-

ttlen Daily Star.

ositories and dispensers of all indispensa-

ons, without presenting even a hypothesis true, that the seeming approval of the

ctionable, has long been pursued; ting their usefulness as a mere hypothe-

OUR COUNTRY IS THE WORLD -- OUR COUNTRYMEN ARE ALL MANKIND.

### BOSTON, FRIDAY, JANUARY 30, 1846.

REEDOMS

a Edders of the Pennsylvania Freeman:
ish to discontinue the 'Pennsylvania FreeI have paid to the close of the present year.
eory of Anti-Slavery is so different from what
ews, and from what is now so deliberately
in, that I deem it best to spend even the small su, that i deem it best to spend even the small thich it costs in a different way. conviction is pecfectly settled, that the organical of the Church, and that of the State, are both analy ordained by the authority of God, as the last of plants and of animals; and as both and animals are susceptible of improvement, one of man, so these arrangements of societa he cultivated, cherished and improved, not seed as worthy to be destroyed.

of treating their usefulness as a mere hypothe-An everlasting ir has marked every proposi-concerning them, and I could not decide wheth-ton preferred they should continue in any form, be uterly annihilated. Such philosophy has no ima for me; if a man urges me to pull down ill-made house, and throw away my unseemly neal, I ask him to show me first a better build-and other garments, and promise at least that

of those who are solely employed in destruc-toes not fully prove that the 'Freeman' aims angless; and thus its equivocal character be-

sorrow for several years, that these accredited as of Divine truth are generally inconsistent the truth they teach, often proud and cruelly ng with the wolf disturbs their slumbers. Still ery doctrine that the worst of these men teach, as the mass of the corrupt world, and is the ans of making many men better than most of m teachers, and leading them to study Jesus and m of him. The church at, and before the time no church at all—than the substitute provided slamed and eloquent infidels of France during an of terror. Luther attacked the abuses of and pointed out distinctly the grounds, of objection, but of reform. If he tore old building in part, he erected as fast a opt either Luther's creed or mine, or the an creed in general. But if they touch on seds and their results, and especially if that is main topic, I think they should be candid cal; showing that the evils condemned tably from the creeds themselves, and nishing from history, reason or revelation, a seed!—or admitting that the evils are only and perversions of better principles.

s the 'Pennsylvania Freeman,' ardent as it to be for moral and social reform, finding so bitterly, (and often most justly,) with the set of Christians, does not make it clear to me her it would have men believe in Christ, Man, Confucius, Brahma or Jupiter—or all of or none; whether it would prefer a monarchy, ablic, or an anarchy; whether there is such a

I'l have misrepresented the 'Freeman,' give for the most charitable construction, and for-as I did, when the 'Freeman' permitted me misrepresented. The paper looks to me tearing down every thing, and building up-ne; like disproving every thing, and proving ag. I see little use in equations with only the roots; I cannot conceive of a world of and matter without forces in some direction; I a condition of universal departies. the second of the control of the con

oposition to received colored folks as upon the usual terms, although they preace for them to be present, if they wished, arge. Hereupon Mesars. Emerson and ake fire, and decline lecturing before the Mr. Emerson says his duty is to instruct this; and if any are explicitly it should be But it seems that the ignorant, as he a, had a chance to hear—and therefore whom is that of dictation. He desires to

one only exceedingly silly, but it is essentiage. If those who prefer the larger freedom colors and classes, are permitted to act as ase, then those who chance to think differential the allowed equal right to do as they and such acts as Mr. Emerson and Mr. have done in this case, under the affected readom, are essentially transpirate and food. in CLEAST. - We can bear with the ravings of mans, and only laugh at the travelling s, each as Stephen Foster and Abby who glory in disturbing public worship, or who glory in disturbing public worship, or g. as with licensed torigues, the institution of the substantial and the teachers of religion, so as to ke an unresisting removal to harp upon—&c. as Scating. The Phil. Ledger will hereafter call the late Kelley, Mrs. Foster. For our part, we shall a Sister Abby, until we receive some intimatal that endearing fills is disagreeable to ing title is disagreeable to the

Ever it couplet to be remembered that this is the first effort which has been made to concentrate the first effort which has been made to concentrate the single institution of domestic slavery in Texas, with out connection with any other questions. The ground of opposition to the annoar of the production of the state of the production and its sanction by the people of the Union. It has respect, the Committee have done little more than to follow in the path pointed out by the Legislature of Massachusetts at the close of its late seasion. With extraordinary unanimity, certain irecolutions were adopted after the decision by Congress upon the general subject of annexation the present movement, are here inserted.

Resolved, That the annexation of a large alseveloding territory at the will of the government of the United States, with the declared intention of griving States, is an alarming encroachment upon the rights of the freemen of the Union, a perversion of the principles of republican government, a deliberate saxual upon the compromises of the Constitution, and demands the streamons, united and perversing opposition of all persons, without distinction, who claims the matter exclusively belonging to those States in which that right was acknowledged, upon the understanding, however, that the power which it gives, a story of the principles of republican government, of the man, was the streamon, exceed the wind of the principles of republican government, of the state of the principles of republican government, a feither than the constitution of the U.S tates to be a matter exclusively belonging to those States in the constitution of the U.S tates to be a matter exclusively belonging to those States in the constitution of the U.S tates to be a matter exclusively belonging to those States in the constitution of the U.S tates to be a matter exclusively belonging to

SELECTIONS

SOLITORING

TO SAMPLE STATE IN THE NOTION PRINTS

TO SAMPL

All men are born free and equal- with cer, tain natural, essential and unalienable rights-among ad the pursuit of happi

in Time at Join of the American people are in chains and slave y-held as chattels personal, and

bought and sold as marketable commodities. Seventy thousand infants, the offspring of slave parents, Lidnapped as soon as born, and permanently added to the slave population of Christian, (!) Repub-lican, (!!) Democratic (!!!) America every year.

Tr Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same flendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their as sumption of power, and their despotic cruelty.

The existing Constitution of the United States is a covenant with death, and an agreement with hell."
NO UNION WITH SLAVEHOLDERS!

J. BROWN YERRINTON, PRINTER.

### WHOLE NO. 786.

lot, shall ultimately perish amidst the crumbling of the edifice which he had made for his protection.

CHARLES FRANCIS ADAMS, Boston.
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HENRY I. BOWDITCH,
WM. I. BOWDITCH,
GEO. BRADBURN,
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Medford. Worcester. Lenox. Roxbury. Newton. Natick. Watertown. Lowell.

Fall River.
N. Bedford,
Amesbury.
Newbury.

AMERICAN SLAVERY.

To the Preachers, Stewards, and Leaders of the Wes legan Methodist Society, Dublin.

In consequence of the course you have recently taken, in denying the use of your Preaching Houses to Frederick Douglass, for the advocacy of the antislavery cause, while Methodists and Christians of other denominations have given their houses in Belfiast, Limerick, and Cork, I consider it my duty to bear my testimony against what I believe to be a very inconsistent act on the part of persons professing to be the followers of Mr. Wesley; for no one was ever more thoroughly anti-slavery than he was. I am sorry that there has been so much bigotry exhibited, and that Mr. Douglass was not more liberally dealt with. He came not here as the representative of any religious sect or political party, but as ative of any religious sect or political party, but as an anti-slavery lecturer, with the highest testimonials of character; as such, he was entitled to the cordin lassistance of all who wish for the termination of slavery.

Now I wish it to be understood, that all the Western in Dublin were not unfriendly to the offert.

Now I wish it to be understood, that all the Wesleyans in Dublin were not unfriendly to the efforts of Mr. Douglass, in his advocacy of this righteous cause, and that for the honor of Methodism, and for the sake of the oppressed, the following resolutions were drawn up, for the purpose of getting them passed at a meeting of those Wesleyans in Dublin, who sympathise with Mr. Douglass; but it did not appear expedient. I believe, however, their publication and circulation will serve the interests of true religion and the cause of the oppressed, which is the cause of God. They embody my own sentiments, and the sentiments of those who were associated with me in asking for the houses. Your requiring to be urged for a reply, and giving none for a whole week, then assigning no reason for your refusal, prove you were afraid to let your motives be known. Truth requires no concealment; it never shrinks from investigation. it never shrinks from investigation

WILLIAM SHORTT, Dublin, 16th Dec. 1845.

1st, Resolved, That this meeting believe slavery 1st. Resolved, That this meeting believe slavery under every form and under all circumstances, to be a sin both against God and man, and utterly at variance with the spirit and precepts of Christianity, and that all slaveholders, their aiders, abettors, and apologists, although they may bear the Christian name, and profess to have the Christian character, are in reality the enemies of true religion, and cought to be esteemed no better than heathens or ought to be esteemed no better than h

infidels.

2nd. That this meeting, viewing American Slavery as the sum of all villanies, do not believe that Christian churches in these countries can innocently hold fellowship with any American church that ly hold fellowship with any American church that will in any way countenance or support slavery; nor can they (innocently) receive to their communion any person coming from America, who has not renounced all connexion with pro-slavery churches there; nor can they (innocently) receive to church fellowship any member or citizen of the

nion any person coming from America, who has not renounced all connexion with pro-slavery churches there; nor can they (innocently) receive to church fellowship any member or citizen of the American government, who will in any way countenance or aid in the administration of any law which has for its object the enslaving of men 3rd. That we fully approve of the counse taken by Frederick Douglass, (a fugitive slave) while lecturing in this city, in denouncing as unchristian all slaveholders of every kind and degree, their aiders, abettors, and apologists; that we believe him to be worthy the confidence and support of Christians of every denomination wherever he may come; that we wholly disapprove of the conduct of some Wesleyan ministers and leaders here in refusing to cooperate with him, and in endeavoring to uphold the Christian character of American slaveholders, on the grounds that the laws, religion, and prejudices of the country favor slavery. That we believe slaveholding to be a sin of such awful magnitude, that no laws, religion, or prejudice can justify the conduct of its perpetrators; and further, that the Christian character of American slaveholders is indefensible either on the ground of their ignorance or their sincerity, because such a ground of justification supposes that God, (who has not left the heathen without excuse,) has not afforded them sufficient means of discriminating right from wrong, justice from injustice, and that all actions are alike acceptable to Him, and conducive to man's salvation, provided those who commit them believe themselves right while performing them.

4th. That we deprecate the conduct of the Wesleyan Methodist preachers, stewards and leaders of this city, in refusing their meeting-houses to anti-slavery lecturers from America, while their houses and pulpits have been thrown open to persons coming from America, who were the aiders and apologists of slaveholders. That we deprecate their conduct in opening their meeting-houses to anti-slavery lecturers from America, whil

manity.

5th. That while we view with satisfaction the conduct of the English Methodist Conference in recently refusing to admit to their assembly a minister from one of the Southern Conferences of the United States, and while we would carnestly recommend the same course of conduct to all other religious denominations, it is our opinion that the Methodists

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odists of Great Britain and Ireland cannot be justiodists of Great Britain and Ireland cannot be justified in admitting to their communion and pulpits ministers in connexion with the Methodist Episcopal church from either the Northern or Southern States of the Union, because the Northern church is still pro-slavery; and whilst it retains in its communion slaveholders and their apologists, we do not look upon the division in the conference as involving the question of the casential sinfulness of zlavery and of the duty of non-fellowship with slaveholders.

PROPOSED SUPPRESSION OF THE BALTIMORE SATURDAY VISITER!

The Black-law mongers are pretty quiet this week, the only proposition being one to prohibit free people of color residing in the District of Columbia, from seeking 'leave to toil' in Charles and Prince George's counties! The poor colored people may expect some rest for a while, the attention of their oppressors having been suddenly turned to one of the least pretending, though sincerest of their defenders, as the following extract from the proceedings of Wednesday, as reported in the Sun,' will show:

Mr. Clagett submitted preambles and resoluti Visiter, a paper published in Baltimore by J. E. Snodgrass, is an incendiary paper, in view of ch. 325 of 1633, and is calculated to create discontent and stir up insurrection among the people of color of

State: therefore,
Resolved, That the Governor be requested to in stitute such legal proceedings against the said Snod grass, as in his judgment snall serm prer to cox vict him of a violation of said act of 1835, and to abate said newspaper as a public nuisance

Mr. Clagett is one of the Whig delegates from Mr. Clagett is one of the Whig delegates from Prince George's county—the very quarter from which one might expect such an extraordinary movement to come. He is said to be a very wealthy man, a great portion of his wealth consisting of slaves. Hence no one will be surprised at his attempt to induce the Governor of Maryland to depart from the usual duties of his office, for the purpose of crushing the last remnant of the Liberty of the Press in Maryland, by our 'conviction' (not a fair trial merely) and the destruction of our property—our Lawfor business, for we shall be obliged to Mr. Clagett to point to a single requirement of the law of '35 that we have infringed. Our columns are open to him for that purpose. As to the nature of the process which Mr. Clagett desires to have issued, we are uninformed, and therefore canhave issued, we are uninformed, and therefore can-not express ourself in relation to its propriety or impropriety. Nor do we doubt what will be the result. The correspondent of the 'Patriot' has the following speculation, which we give for the satisfaction of our distant friends, who no doubt will feel not a little anxious concerning us:

'The recent course of the Saturday Visiter, in relation to subjects connected with the colored popula-tion of our State, has elicited a move in the House of Delegates towards the suppression of that paper and the Governor to institute proceedings against him was introduced this morning by Mr. Clagett, of Prince George's county, which will come up for future con-George's county, which will come up for future consideration. The resolutions, I apprehend, cannot pass, but it is feared that it will give rise to an exciting and profitless debate.

The Patriot's correspondent errs in judging that the debate will be 'profitless.' It will be highly profitable, as showing the Slave Interest of Maryland in its true light, and exhibiting the real motives by which Mr. Clagett and bis affices are actuated in this business. It will show, further, that that must indeed be a dangerous institution which cannot bear the light of the press, and hence suggest the strongest possible reason why some Constituthe strongest possible reason why some Constitutional step should be taken to rid our State of Sh very, as speedily as possible! The effect of this movement on our own mind, already, has been to movement on our own mind, already, has been to nerve us for the trying duties of our position. In view of our duty to our fellow-men, and in a spirit of charity to the slaveholders as that class of men to which we ourselves have belonged, and as one conscious of the rectifude of our course, we are determined to struggle on—in hope that we shall yet see Maryland stand forth among her enshackled sisters results fee!

see Maryland stand forth among her enshackled sisters, proudly free!

As we learn from the correspondent of the 'American,' that the proposition of Mr. Clagett was 'laid on the table,' we shall now follow the example of the Legislature, and lay it upon our 'table' also.

—Baltimore Saturday Visiter.

All honor to Dr. Snodgrass, the philanthropic editor of the Visiter, for the calm and unflinching

front which he displays at this trying emergency. He is a worthy associate of Cassius M. Clay

LETTER FROM HON. ABBOTT LAWRENCE. The subjoined letter from Abbett Lawrence of

Boston, to William C. Rives of Virginia, was published in the Richmond Whig of the 16th instant. The Whig says of the writer— Mr. Lawrence, during his service in Congress, was most favorably known to the whole Union, by the clear-sighted sagacity and strong practical sense which always dis-tinguished his views of public measures. He is eminently national in his sentiments and feelings, and has ever shown himself a true friend to the South. Suggestions from so liberal and enlig ed a source naturally commend themselves to the cordial and respectful attention of Virginians.

Beston, January 7, 1846. Mr DEAR SIR,-When you were with us last summer, I more than half promised to make you a short visit in February, and I have not yet given up entirely the long anticipated pleasure of doing so.

I have not forgotten our conversation on the con cition of our country generally, and more particularly the strong desire manifested by you, to improve the condition of the people of your own State. I have alwas entertained feelings of high regard for the 'Ancient Dominion,' arising probably from the integrate revolutionary assessitions between here. imtimate revolutionary associations between her and our 'Old Bay State,' as well as from my having looked upon her as the mother of many of the greatest statesmen, and purest patriots, which our country has produced. I am not surprised that you of Virginia should de-

sire to do something by which the matchless natural resources of your native State should be developed. I have thought that the State of Virginia with its temperate climate, variety and excellence of soil, exhaustless water power, and exuberent min-eral wealth, contains within herself more that is valuable for the uses of mankind, in these modern

days, than any other State in our Union.
I need not to say to you, that these gifts of Providence are of little consequence to your people, or to our common country, unless developed or improved, for the purposes for which they were intended. When the Constitution of the United States was adopted, Virginia contained double the population of New-York, and now New-York contains double the number of people in Virginia. I do not propose to inquire into the causes that have produced such a mighty change in the relative nu-merical condition of these two States. I do propose, however, to state to you some of the reasons why you should now set about doing something, to bring back that prosperity, which many of your people believe is forever lost.

people believe is forever lost.

The truth is, and not to be denied, that Nature has been profuse in her gifts in behalf of your peo-ple, and you have done but little for yourselves. The settlement and developement of the resources The settlement and developement of the resources of the Western country, have brought into existence an active and effectual competition with your people in the great staples of your agricultural products, vix: wheat, Indian corn and tobacca. Maryland and North Carolina, like yourselves, are essentially affected by competition from the same quarter; from Ohio, Kentucky, Indiana, Illinois, Missouri, Michigan, Wisconsan and Jowa. The great West is now supplying largely the New-England and other States, which are consumers of these agricultural staples, in quantity and value, to a greater extent than all the foreign world besides. The internal improvements of the country already finished, have brought Boston, by steam, within the distance of four days travel of Cincinnati, by way of Buffalo; and a contemplated railroad from Burlington, Vermont, to Ogdensbug, New-York, will bring us practically, yet nearer to those fertile regions of us practically, yet nearer to those fertile regions of the West. The expense of transportation is essen-tially reduced wherever railroads or canals have been constructed, and even the Mississippi herself bears down upon her bosom the products of the West at less than balf the freight that was charged

a few years ago.

Thirty years since, a few small schooners were and years since, a rew small schoolers were sufficient to carry on the commerce between this city and New Orleans; now, within the last year, we have had one bundred and sixty-five arrivals from New Orleans at this port, and many of the vessels are of the largest class; ships from 500 to 700 tons burden. They have brought us tobacco

Indian corn, flour, cotton, beef, pork, lard, lead, &c., amounting in the aggregate to many millions of dollars. Of the first three of these articles, which now come to us in such quantities from New Orleans, our importations in former times were almost exclusively from Virginia, North Carolina and Maryland. Can you expect to compete, successfully, with the Western regions of our country, where, without much labor, the soil produces double, and sometimes even more, to the acre, than the average crops of the last mentioned States? This competition will increase, and if appears to me that the remedy for its inauspicious effects on your welfare, is to create a market of home for your surplus agricultural products; by establishing such manufactures as may be adapted to the peculiar condition of your labor. There are two classes of labor, intelligent and unintelligent; the former is that kind of mental culture, with active physical power. This combination is capable of applying Science to Art, and producing results that are difficult and oftentimes complicated. The latter description of labor which requires a considerable application of which, all falsehood and imposture shall finally be detected, and exided rom the earth. But what is Truth, and how shall it be discovered:

As to what it is, let this answer suffice—it is not strory; and error is that which is not true. The ignorance of men concerning Truth does not touch its easily, nor invalidate its authenticity; neither do their conflicting speculations in relation to it render to equivocal or uncertain. It was the same in the days of Adam, of Noah, of Abraham, of Moses, of Jesus, however dimity revealed or imperfectly understood in the procession of ages. It is as old as the sun, moon, and stars—yea, "from everlasting to everlasting." As to the discovery of it, I know of no saier, higher has a producing results that are difficult and oftent in a producing results that are difficult and oftent in the discovery of the last manufacture of such and impostery in a fa

people have become so distinguished in the estimation of the world.

You cannot do any thing in Virginia, that will so completely promote the introduction of Railroads, as the placing of manufacturing establishments on your beautiful water falls. The water power on the James River at Richmond is unrivalled; and it seems a great waste of natural wealth, to permit it to run into the sea, having hardly touched a waterwheel. If the prominent of Virginia, of both political parties, will give up their party warfare, and resolve themselves into a 'Commutee of the Whole on the Commonwealth to improve the state of Agriculture,' by making two blades of grass grow where there is now but one; will establish manufactures, and carry on a well adjusted system of internal improvements, they will then have done something that will be substantial, abiding, which will stand as memorials of their patriotic devotion to the interests of the people, through all time. Let your common school system go hand in hand with the employment of your people; you may be quite certain that the adoption of these systems at once will aid each other.

You cannot do any thing in Virginia, that will so completely promote the introduction of Railroads, as the placing of manufacturing establishments on your beautiful water falls. The water beautiful as a terror to multitudes, who claim to have God, Christ and his gospel, reason and common sense, on their side! It has become odious by being the watchword of a certain class, popularly styled 'infidels.' Now this I am free to decide what is heresy, or inflict vengeance upon the heretic?

'Free inquiry' is an expression which has become at error to multitudes, who claim to have God, Christ and his gospel, reason and common sense, on their side! It has become odious by being the watchword of a certain class, popularly styled 'infidels.' Now this I am free to decide what is heresy, or inflict vengeance upon the heretic?

'Free inquiry' is an expression which has become of the Whole is for the with the will be

the election of their rulers; even in England, free as she is compared with many of the continental States, the mass of the people do not exercise the elective franchise; this a point of primary importance, and your people may rest assured, that taxes for education, even as a matter of pecuniary gain, would greatly enhance the value of their property. I am therefore clear in my convictions not only of the duty, but the expediency of introducing manufactures extensively into your State, with an expansive system of popular education, and from these

I have not a doubt that the value of land would increase within five miles around each manufacturing village, equal to the cost of all the machinery in it. The sphere of labor must be enlarged, diversified, if you would bring out the energies of your people. I yet hope to see Virginia take that place among the old Thirteen, that seemed by Providence to be assigned to her; it can only be achieved by energy and perseverance on the part of those who have the destinies of their fellow-citizens in keeping. Let the law-makers, and those who administer them, not only speak out, but act, give an impetus of the second o there have makers, and those who administer them, not only speak out, but act, give an impetus to labor; let it be respectable for every man to have a vocation, and to follow it. If not for his own pecuniary profit, let him labor for character, which he is certain to obtain, if his labors benefit others. I intended to make some remarks on the recommendation of the President-in his annual message, and the report of the honorable Secretary of the Treasury, or to call upon the strong arm of violence to put a ochange our whole Revenue system. The plan gag into the mouth of any one, however heretical irroposed, if carried out, has an important bearing his sentiments. In proportion as we perceive an proposed, if carried out, has an important bearing on the subject of this letter, which is, however, sufficiently long. Reserving, therefore, my remarks upon the last mentioned topics, for another com-

I remain very faithfully, Your friend and ob't servant, ABBOTT LAWRENCE. To the Hon. W. C. Rives, Castle Hill, Albemarle County, Virginia

# THE LIBERATOR

BOSTON, JAN. 30, 1846.

THE RIGHTS OF GOD !-- TREE DISCUSSION -FREEDOM OF THE PRESS.

The vitality of the Liberator has ever consisted. merely in the sublimely beneficent object it has view,-the immediate and total destruction of American slavery,-but in its freedom and independence. Whenever these two characteristics shall be sacrificed, on any pretext whatsoover, the paper will e a scourge instead of a blessing to the cause of bleeding humanity, -of UNIVERSAL MAN. Cost what among us. There is much need of free inquiry. We it might, I resolved from the beginning, that nothing should appear in the columns of the Liberator, on any education, to an extent not less deplorable than it is subject, either from my pen or from that of any other writer, which could not be freely examined by any berent value, or because it is reputable and safe to regard them according to the popular standard? Even medium; and cost what it may, I am still resolute in if we assent to what is true, merely because it is fashthe determination to pursue the same straight-for- ionable to do so, we are not true believers, but only ward, candid, impartial course, that I marked out for myself afteen years ago.

In the first number of the present volume, I stated readily point west, if the wind set in that quarter. that the grand, distinctive purpose of the Liberator was the overthrow of the slave system; but that I eral corruption of the times, the fear of free speec desired to make the paper as subservient to all the other reformatory movements of the age as practicable. Hence, I have regularly devoted a portion of its statutory enactments, by the terrors of summary last page to the cause of Non-Resistance, and Reform punishment, by popular sentiment, by the fear of suf n general, -allowing all sides to be fairly canvassed, fering, or by the prospect of beggary, it indicates an aving every writer to be responsible for his own evil state of society, and the supremacy of a false and enders of the Liberator, every thing sent to me, or which I could find in any newspaper or periodical, in and thorns on an uncultivated soil. disapproval of my own course; and usually, in such Is it too much to assert, that there is but one object sances, without note or comment by way of self-beneath the skies that is sacred—and that is, MAN fence. My conviction of the weakness and muta-At least, there is no institution, no rite, no govern bility of Beror is such, that the free utterance of any ment, no day, no place, no building, no book, so sacre opinions, however contrary to my own, has long since as he who, hy creation, is only a little lower than ceased to give me any unensiness as to the final tri-umph of Right. My confidence in the unconquerable energy of Truth is absolute; and therefore I ask for by whom these should be regarded as nothing higher energy of Truth is absolute; and therefore I sak for it, what only it requires, 'a fair field, and no quarters.'

It never shuns the light, but always rejoices in it. It never forbids, but ever-encourages freedom of thought, speech and inquiry. It is never afraid to be examined, but challenges the severest scrutiny. It commends its origin, or 'given by inspiration of God,' but must

articles, would succeed.

You will find, very soon after a regular system of the division of labor shall have been introduced, that a desire for knowledge will be created; more education, more intellectual cultivation will be desired by those engaged in the mechanical departments, and with this eagerness for knowledge will follow skill and eleverness in the use of tools, and then will follow the inventive power, for which our people have become so distinguished in the estimation of the world.

See the absurdity and cruelty of putting reason under the ban, or of affixing pains and penalties to beretical opinions; for who shall dognatically as-

id each other.

You cannot, I should suppose, expect to devel-

You cannot, I should suppose, expect to develope your resources, without a general system of popular education; it is the lever to all permanent improvement. It appears to me essential to the preservation of our republican institutions, that the people of this country should be educated, and that all intellectual culture should be founded upon our Holy Religion; the pure precepts of the Gospel are the only safe resource from which we can freely draw our morality. It is essential that we should have an educated population; inasmuch as every man can exercise the right of suffrage. The elective franchise in the hands of an ignorant and debased population would very soon place our country in a state of anarchy. We should strive to elevate the laboring, and less favored classes. In Europe, the great body of the people have nothing to do with the election of their rulers; even in England, free as she is compared with many of the continental States, the mass of the people do not exercise the as the is compared with many of the continental States, the mass of the people do not exercise the succession of the succession

sive system of popular education, and from these movements will be seen the happiest results, in a healthful prosperity, and a striking improvement in the condition of the people.

The description of sense, or disgustingly presumptu ous, or extremely vain, or annoyingly combative, o incurably perverse. But this is certain:—he who is the condition of the people. heathful prosperity, and a striking amprovement the condition of the people.

Just for a moment imagine the whole supernumerary population of Virginia employed at a rate of wages, such as are paid in the Northern and Eastern States: what think you would be the effect?

I have not a doubt that the value of land would interest the state of the and feels nothing of anger or alarm, lest his founds tion shall be swept away by the waves of opposition his sentiments. In proportion as we perceive and embrace the truth, do we become meek, heroic, mag nanimous, divine. They may not talk of faith it God, or of standing on the eternal rock, who turn pale with fear or are flushed with anger when their cherished convictions are called in question, or who ieve on him, and the Romans will come, and take away our place and nation.' They know not wha spirit they are of; the light that is in them is dark ess, and 'how great is that darkness'! It was no Jesus who was filled with consternation, but his ene nies, on account of the heresy of untrammelle thought and free utterance .- 'Then the high priest ent his clothes, saying, He hath spoken blasphemy what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye They answered and said, He is guilty of death. The did they spit in his face, and buffeted him; and others smote him with the palms of their hands.' So have ever behaved the 'pious' advocates of Error; such has ever been the treatment of the 'blasphemous' de

fender of Truth. We have too little instead of too much dissen astonishing. Are things received for their own in echoes; and, like weather-vanes on the steeples, thi hour we may point east, but the next we shall as

If we had not innumerable facts to prove the get ntiments, and taking special pains to lay before the sanguinary religion. It is under such circumstances that hypocrisy and superstition flourish like brian

itself to the human understanding by its own inherent be treated as profane and dangerous. Let then the excellence, and discards all factitious props. It is mind, and tongue, and pen, and press, be free.

free discussion not only be tolerated, but encouraged his opinion, are extremely heretical, to appear in the nd exceled as indispensable to the freedom and wel-

tract from a letter, recently received from a far dis- and sentiments to be seen as we think are correct, tant subscriber, between whom and myself there has to combine bigotry and cowardice in equal propo-existed for many years a strong and endearing friendIf I give my children no other precept—if I

not design this for publication. Why he should object to its being published, I do not understand. If it bears a righteous testimony, in a case of serious importance, why does he wish to suppress it? If in the fliet. Because a sandy foundation ought to be shaken, our friend ask that the antidote contained in his letter may not be given through the same medium, for the benefit of those who may have been poisoned? this friend refers, and what it says 'in regard to God's

though he has taken it for many, many years, sole- wise by because he dislikes certain sentiments which he finds in its columns! He says—and I am sure that he was led to say this reluctantly, as one who had long placed a high value upon the Liberator—' I cannot receive into my house papers that hold such sentiments as the above residual terms of the same vehicle through which he has published his error, is as free for the refutatiments as the above, with others kindred thereto. tion of that error' What is his object? To triffe Now, he has a right to discontinue the paper at any with human life, or to render it sacred? What is his time, or for any reason, that he may think proper; but he has no right to base his hostility to it on a false man life, for God cannot do so; it is contrary to his allegation, as he has done in this instance. I deny that the Liberator endorsed the views of Mr. Stearns. image of God's person. I see nothing in this deroga-His communication was published without editorial tory to the character of God; and most assuredly note or comment. It was on an interesting and important subject—that of the inviolability of human and his gospel! 'Blessed are the merciful' [not the not prepared to say to any one, 'Thus far shalt thou men's lives, but to save them.'—'I say unto you, renot prepared to say to any one, 'Thus far shalt thou go, but no further,' but feel both willing and desirous to hear all that can be said in regard to it, pro and con. Every one of the correspondents of the Liberator writes on his own responsibility. My press is a free one, and shall be while I remain free, and it continues the continues of the tinues in existence. It is no one-sided concern, and on the unjust.' As to friend Steams, in the exallowing only one party, or one set of opinions, to be tract from his essay, it may be truly affirmed, 'the every subject which is canvassed in its columns. It represented the mind and will of his Father; then, the man of war as to the friend of peace-to the ad- nature, and in acting on the principle of non-resisvocate of capital punishment as to its opponent-to tance to his enemies, leaving us an example that we Wrong as to Truth and Right. This I conceive con- war or by judicial vengeance, was unauthorised by stitutes a free press; and any thing short of this sa- God, and was consummated under a mistaken apprevors of cowardice or tyranny, selfishness or bigotry, hension of his real character-the written word an correption or intolerance. He who cannot support the religious impressions of those times to the consuch a press is not prepared to stand in an open arena, trary notwithstanding. So, at least, my reason de and does not believe that 'error of opinion may be cides; and so I am free to declare, even should safely tolerated, where reason is left free to combat the result be the immediate extinction of the Liberait,' or that in a righteous conflict, 'one shall chase a tor. thousand, and two put ten thousand to flight.' I call upon my esteemed friend, who now discards the Libing to elucidate seems to be strangely misapprehended erator, (which is tantamount to saying that he would by some. 'If human life be inviolable,' articles, and allow only abolitionists to be heard? Not he! As a friend of Peace, has he taken offence be- not. eause I have been willing to publish articles in favor

cause of truth, and promote the happiness of man kind, it is necessary to allow sentiments which, in

of defensive war? Again I say, no! But why not?

Because, in relation to war and slavery, he feels an innate conviction that nothing will tend to hasten not rightfully do. Is it so? Then it is equally heimous to talk about 'dwelling in God, and God in us' nous to talk about 'dwelling in God, and God in us' their destruction so swiftly as bringing their advo-cates into the open field, and exhibiting the folly and sons of God.' True, the finite cannot comprehend wickedness of their reasoning. He does not say'Stop my paper? I cannot allow my family to see the Infinite, in all things; but it can discern his mora it!—but he likes it all the better for its manly hearing. Now, what is the matter with him? How does it happen that he is not as calm and confident in relation to another subject of inquiry? At last, after 'many, many years,' the Liberator has committed, in his opinion, an 'unpardonable sin' Whot is in Reason, experience, observation, history, all teach his opinion, an 'unpardonable sin.' What is it?-Why, one of its correspondents has expressed the that lying is incompatible with rectitude. opinion, that God can no more justifiably destroy human life, in a revengeful or vindictive spirit, than man, and that the Old Testament contains a mixture of truth and error. This should be not do it? Most certainly—for he will do right. That point, then, is settled. Can God sanction idology. man, and that the Old Testament contains a mixture arry? The finite, surely, can decide this question; of truth and error. This shocks and affrights my Can God approve of the rites of Paganism, in the friend, (who is also professedly a non-resistant,) so that he can read no more in the pages of the Liberator! It is a dangerous paper, and ought to be abandoned by every friend of God and man!! This is both fudicrous and melancholy. Again I ask him, why this perturbation? why this intolerance? why this destitution of faith in the safety and utility of free discussion? I will venture to tell him. It is because in the other. 'Come, now, let us resson together, saith the Lord.' That is magnanimous, noble, divine! There is no taking advantage of appropriate. not (as they are in relation to war and slavery) the result of innate conviction and true reason, though sincerely entertained, but are traditional, educational, to reason, to facts. "Are not my ways equal? are sincerely entertained, but are traditional, educational, sectarian, indefensible! Hence, in this instance he is morbidly sensitive, exhibits great weakness, seeks such finite creatures as ourselves to presume to company therefore, answers of the heretic, or else to have the palladium of liberty prehend thy ways! We cannot, therefore, answer thy inquiry. Every reflecting mind will see the aba free press-destroyed! 'With all deference' he submits to me, whether in order to subserve the

In regard to the language which my friend quotes Jesus is bound between two thieves, Moses and the

columns of the Liberator—in other words, whether it is necessary that the independence and freedom of the press should be maintained! My answer is brief

But I am making an essay, instead of a few observations, preliminary to a case of some practical importance in connection with the liberty of the press, and the character of the Liberator.

In my last number, I stated that the publication of a communication in the Liberator of Oct. 10th, signed 'Charles B. Stearns,' on Non-Resistance, but specially relating to the 'Rights of God,' had excited considerable sensation among some of my readers, who evidently do not yet know what free discussion is, or what a free press should be, as they cannot tolerate either the one or the other. The following extract from a letter, recently received from a fat disparents to be seen as yet think are correct, is ship, (though we have had no personal intimacy with each other,) is indicative of the nature of the excitement to which I have alluded:—

'I have for many, many years, taken the Liberator, and received it with pleasure. My mind has under true, whether those principles which to them may seem and received it with pleasure. My mind has under "I have for many, many years, taken the Liberator, and received it with pleasure. My mind has under gone no change, on religious subjects, except that of feeling a greater need of more prayerful watchfulness against all evil, and more need of the spirit of my master, Jesus, to keep me humble and devoted to his service. I have been recently greatly pained, with reading some articles in your paper, in regard to God's right to do with his creatures as He will; and also in regard to the Holy Seriptures, concerning which it is said, 'Jesus is bound between two thieves, Moses and the apostles'!

I turn from these sentiments with anguish of heart I cannot allow the papers to be seen by any members of my family, because I believe they contain fundamental errors. I do not, my dear friend, wish to discontinue the paper from the slightest unkind feeling toward yourself, nor even to hold out as a threat any thing of the kind; but I feel it my duty, (with my present convictions concerning divine truth,) to say, I cannot receive into mp house papers that hold such sentiments as the above, with others kindred thereous I love you, my dear friend, for your fearless advocacy of the cause of my poor brethren in bonds, and other noble objects, and would, with all deference, submit to you whether, in order to serve the cause of truth, and promote the happiness of mankind, it is necessary that you should give publicity to such sentiments as the above, with others kindred thereous of truth, and promote the happiness of mankind, it is necessary that you should give publicity to such sentiments as the foregoing?

In a postscript, the writer of the letter says—'I do linead to nature and a hearty and promote the heapth of the letter says—'I do linead to nature and a hearty of the letter says—'I do linead to nature and a hearty of the letter says—'I do linead to nature and a hearty of the letter says—'I do linead to nature and a hearty of the letter says—'I do linead to nature and a hearty of the letter says—'I do linead to nature and a h In a postscript, the writer of the letter says-1 do practical demonstration to mere theory. And why do I intend to pursue such a course? Because I am not while he who builds upon a rock is immovable.

As I shall suppress his name, and the place of his lo- right to do with his creatures as He will.' It is concation, I feel authorised to lay the above extract before the readers of the Liberator, in order to append as follows:—

to it some explanatory remarks, which may not be wholly unseasonable or valueless.

1. It is not my purpose to transfer the discussion from C. B. Stearns to myself, as it is one of his seeking, not mine, and 'he is of age, and can speak for himself,' if he deem any thing further from his pennecessary, in order to a better understanding of his views. But I am not disposed to avoid it, especially as I am censured for having allowed him to speak on his own responsibility, respecting the sacredness of human life, &c.

2. My friend orders his paper to be discontinued, though he has taken it 'for many, many years,' sole-

heard through its columns; but it fairly and fully head and front of his offending hath this extent—no (not as any thing specially meritorious, but as an act of simple justice) permits all sides to be heard, on God—the Way, the Truth and the Life;' if he truly the assailant of social reorganization as to him who should follow his steps, he virtually declared that all would turn the world upside down'-to Error and the life-taking under the old dispensation, whether in

wholly suppress it, if possible,) to review his course, how can God rightfully take it? If God takes life wholly suppress it, it possible, to review his course, and to ask himself why he is unwilling to tolerate the candid expression of sentiments which do not harmonize with his own—especially in the particular instance under consideration, which gave him so much pain. Has it not greatly pained him to read the number of the pained him to read the merous articles that have been published in the Libis necessarily perishable. But this is not vindictive erator, defending slavery as a Bible institution, and retaliatory, or miraculous? Is it in the nature of God, assailing the anti-slavery movement as fanatical and as revealed to us through Jesus Christ, to transcen infidel? Yet would be have had me suppress those the law of cause and effect, and to deal out vengeance in a war-making spirit? Friend Stearns thinks

> ANNUAL MEETING -- PANEUIL HALL! The annual meeting of the Massachusetts MoSlavery Society commenced in this city on Wedge
> day. This day, [Thursday,] it will be held in the
> Tremont Temple, and in the evening at FANUA
> HALL. On Friday—day and evening—it will apple
> the held in the Commenced. be held in the Tremont Temple. Come as the sent come? Down with the Slave Power!

ARRIVAL OF THE HIBERNIA. The steamer Hibernia arrived at this port of day morning last, to the immense relief of the win country, bringing pacific intelligence respecting to egon, and the news of the resumption of the offer. Premier by Sir Robert Peel.

Apostles,' [ Apostles' opinions, palmed upon knows that it was given in the report of a a made by 1. H. Hitchcock at a Christian hear made by I. H. Hitchcock at a Christian Relation, which was held in New Haven, Orange county, N. Y. Now, however erroneous may be a views of the Bible presented by Mr. Hitchcock a that eccasion, in giving a sketch of the remarks the county of the saveral speakers at the were made by the several speakers at the Contrain-I did not feel justified in suppressing any porting the debate. That its full publication would give the debate. I hat its just passed in the light fence to some, I felt quite certain; but the light onsideration with me is justice to all men. Mr. N. J. declared that it was his settled conviction, that is book called the Eible, were principles and propa laid down by Jesus Christ, which far surpassed to cellence those in any other book extant, and he a cellence those in any part of the Bible that wh po-The principles found in the revelation made in in world by Jesus Christ, when exemplified by a would produce on earth full fruition-would inh lieved, redeem man from his present degrated caltion, morally, mentally and physically. But the file. as a whole, was not a revelation of, or an eagur from, or inspired by God.' &c. I have received another letter, respecting the vin

of C. B. Stearns. A friend in Worcester co forms me that an estimable anti-slavery coadin England writes to him, and after saying, 'Ind study the Liberator,' proceeds to state that he lay copy of the paper (for Oct. 10th) to a certain Qui lady, and gives the following as the result:-'She was quite horrified at reading a letter at Resistance, and seemed to doubt the propriety of even taking such a journal. The letter, signed

Stearns, is certainly very offensive to a seri-tian. I wrote to Mrs. as good as eas as I could; told her that such were not Mr. views, and that, after all, the faults and foll litionists did not diminish the abominations The note of this good lady to him was as falls.

DEAR FRIEND:

I am much obliged for thy kind loan of the linter, which I now return with thanks. Interessome of the matter is, that it contains, there as much that seems calculated to callst the worst. ings of our natures—and, surely, the wrath of worketh not the righteousness of God. I this letter on non-resistance blasphemous; and William Lloyd Garrison admits such articles in paper, he must be content to be very lightly estens a follower of Him, in whose hips there we guile. We cannot think lightly of the Old Tement, and reverence the New;—and I am tem to ask my much esteemed friend, whether he wall to experience the new paper. well to sanction, by receiving into his house, so a mixture as this paper, I think, contains. Do thy influence to get such articles left out. Pay, cuse the freedom with which I have ventured to press some of the pain the paper has given to Thine truly, This is singularly weak and incongraces, the

it has a show of piety. She professes to be shoe at the ferocious character of the paper which she in examined, and gravely says, the wrath of a worketh not the righteousness of God '.!! Interest as some of the matter was, that it contained, the was very much that seemed calculated to existing worst feelings of our natures'!! That the n may readily measure the intelligence and cases this pacific lady, I will here present a synopsis of it articles contained in the Liberator, which gave see a frightful shock to her nerves. On the first my were more than two columns of pro-slavery me in the 'Refuge of Oppression.' This, I admit, a hibited a very unchristian spirit; but can pen write in a Christian spirit against the anti-ske cause? The next article was, the excellent Pro against American Slavery, by one hundred salar enty Unitarian Ministers.' ble essay on 'Organic Sins,' from the pen of Ill On the second page were-a long important letter from the Hon. J. R. Giddi affecting sketch of an interview with Charles rey, the proceedings of sundry Whig and Des ventions in Ohio adverse to slavery, an of the pro-slavery outbreak on board of the Cambria, a review of the position of the Waig put On the third page, a sketch of the anti-Texas Comn in Middlesex, a letter from Frederick Douglas, another from Vermont, and copious extracts from is journal of Henry C. Wright. On the last page we the poetry, (one of the articles the stirring effusion James Freeman Clark, written near Lake Michig the obnoxious letter of C. B. Stearns, an execution from John L. Clarke of Rb Island, giving his view of the position of the Son of Friends in relation to Slavery, War, and Capit Punishment, and a fearful record of the tragical sease which are constantly witnessed in the Seuties States .. What a pestilent number! How well to iened its contents ' to enlist the worst feeling nature'!! Strange that any good man can 'recom into his house such a mixture !!!! As this Quint lady refers distinctly to nothing in the paper, cause the 'blasphemous' letter of C. B. Steams on Not-Resistance, I presume it so magnified itself to be jaundiced vision as to appear to fill nearly the winds four pages! It occupied, however, only a column a half; and its express design was, to show that the wrath of man worketh not the righteousness of Gal. that human life is inviolable, and that all men simil be animated by the spirit of Christ! To the places in the present state of society, there is need of pur and cannon, swords and bayonets, death and destre tion, C. B. Stearns replies- It is because you has wandered from your Father's house that your obliged to kill your brothers; and think not thatle cause, having thus wandered, necessity compels to fight or die-therefore it is right for you to How very ferocious! And in regard to imprist he says- It is your duty to do away the of prisons by following Christ's command, to to the others whatsoever ye would that they should do und you.' How could a true 'Friend' see any thing & A word in relation to C. B. Stearns, and I was

ect, says the has just reall and must colled by slatis well know the Natio this long article to a close. He is one, who, then young in years, is ripe in moral excellence—facing and faithful at all times in the rebuke of an-on-Now, sir, we ence of our unity, would ash where the ir of the tige stantly going about doing good, as did his belowd viour-warmly enlisted in the cause of anti-slaw of peace, of temperance, of moral reform, of mine at is gorging ctims, and he is already of a already of ust overtale toyed,—won ding the chair me sense in Could the in ide the nervidressing the emselves to sal righte ousness-meek and teachable in his wife yet firm, uncompromising in his convictions of bely and one who has been called to suffer, ' not as 1 mb derer, or as a thief, or as an evil-doer, or as a logbody in other men's matters,' but emphatically us Christian.' For some time he lay incarcerated prison in Connecticut, because he would neither out a military summons nor pay a military fine; and, sequently, in travelling at the South, he came my near losing his life for his anti-slavery testimos As an act of justice, I feel called upon to make its statement as to what he is, and what he has confident of righteouaness aske. His views of some points of the Old Testament may possibly be erroscos; is no one has a big of the old Testament may possibly be erroscos; is otest agains
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untrymen, b no one has a higher appreciation of the New Ton-ment, or reverences Christ more sincerely, other greater delight in the glorious gospel of the hand God.' By their fruits ye shall know them do not gather grapes of thorns, nor figs of things

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all men should

Six I have read, with the attention the subject Mands, your recent letter to the Hon. William C. fires, on the present condition of the State of Vicgirls, and the means best adapted to arrest her downrd tendency, and place her in the line of advanceeat If I rightly understand, you rely on two nears to change the current of her destiny, and place her is the way to prosperity; and these are the esof in the common school system, and the troduction of manufactures. It is not my purpose reciale either of these means for the elevation Virginia in intelligence and wealth, but to show s insperable obstacles in the way of their adoptions nd the necessity of removing these obstacles ere and the necessity of their introduction with ay nope of Ancient Eastern Virginia, or that portion of the Ancient

minion lying East of the mountains, and borderon the Atlantic,—the part to which I presume remarks are more particularly intended to aphas, since its first settlement, been cultivated slaves, and the entire labor of the community has performed by them exclusively. It is in this on, then, that you propose to establish the comn school system, and introduce manufactures. I non sensor at hand the necessary statistics to be pre rise; but, still, my acquaintance with the subject will enable me, I think, to approximate sufficiently near r actual state, for all practical purposes. art of the State, then, I assume that the black popution is to the white as 3 to 2, and we have thus three. this of the entire people shut out, at once, from all upe or expectation of any schooling whatever, it heing a penal offence to teach them the first rudiats of learning. In the next place, of the remain two-fifths, the wealthy portion of the community, he large land and slave owners, have no sympathy association with the poor white inhabitants, and not be expected to unite with them in sending heir children to the same schools. The British restoracy is not more distinctly and widely separated from the miserable operatives of Manchester and Birmingham, than is the slave aristocracy of Eastern rginis from the non-slaveholding inhabitants of the deminions. You have, then, far less than twoafths of the population that can, by any possibility, spected to avail themselves of the common school stem; and of this portion, by far the greater part poor and ignorant, and, as a general rule, this ution in any community are not the class to avail neelves most readily of the advantages of the mon school system. Taking these facts into due ideration, and reflecting also on the sparse popuof this part of Virginia, you will find your hool districts, when established, of so large territo extest, as to preclude the possibility of one half less of the children within its limits being able, this cause alone, to avail themselves of its adstages. What hope can we have, then, under hese circumstances, for the adoption of the common theel system, or what reliance can be placed on its or even its existence, if established? In no ortion of our common country, can you hope to ustan in successful operation our common school dem, unless you embrace in its provisions the le population. Take, for example, our own Comorgealth of Massachusetts, densely populated as it a comparison with Eastern Virginia; and in every al district within its borders, debar by legal nte, or any other means, three-fifths, or one half nen, of the children from any lot or part in the adstages of that or any other system or source of cation, and how long, think you, would or could common school system be sustained, or how con would it die out from among us? You know, t, if you know anything of Virginia, that Massaetts could more reasonably expect to sustain mmon schools by prohibiting five-sixths of her equiation from attending them, than can Virginia prohibiting three-fifths of her population.

Permit me to say, that, in urging the comm whool system for adoption in Virginia, you have not own the practical sagacity and knowledge so tavishwarded you, in this instance, by the Richmond Whig. You have, as most Northern men always do, is surlying the science of political economy to South en society, shut your eyes to one stubborn fact of er social condition, left it out of your calculations tirely, and reasoned as though it were a nonentity. astead of an all-pervading and all-controlling influ-

of Virginia and South Carolina, may applaud your netives, and declare you are 'national in your sentiis and feelings,' and that you have tever shows relf a true friend of the South ; but they must agh in their sleeves at the simplicity that so seriis urges the adoption of the common school sysa slave community. They know, full well. utter futility and folly of attempting it; and they now, too, that, could it be successfully adopted, it ild soon seal the fate of slavery. It is the interto and fixed policy of the slaveholder, that the mass foo-slaveholders around him shall be kept in ignoce and poverty, as well as his own slaves; and I ture to affirm that were the non-slaveholders, ten of South Carolina, as intelligent and enlightted as the yeomen of New England, they would tolerate slavery in that State, -no, not for a day; othing is more debasing and destructive to the ther and interests of freemen, than the institution of estic servitude among them

common school system, says Gov. Hammond his Message to the Legislature of South Carolina, to the genius of our people.' So, in t, says the present Legislature of Virginia-for just refused to consider the subject; and so and must every Legislature decide, that is coned by slaveholders, as all our Southern Councils well known are, most completely and effectually, the National Councils also.

Now, sir, would you and others who have the con ace of our own and the ear of the Southern comity, would you and such, instead of beating the where the game is not, hurl your lance into the to of the tiger, and manfully do battle with the beast forging himself with the blood of innumerable and leaving in his track the desolation which butlendy come upon the old slave States, and take them all, unless this monster is dered,-would you honestly do this, instead of pasing the cheap patriotism that ministers only to plar delasion and low ambition, there would be sense in the labor, and good hope of success. ld the intelligent statesmen of the North cast the herrous fear that eternally besets them in ing the South upon this subject, and bring es to enter a manly, carnest and brotherly out the real cause of all their wo,' and of our own; would they lay open and probe s of the disease, that is preying upon the its of the South, and surely undermining the h of the North, and earnestly plead with their en, both North and South, to take the subrious consideration, with an honest view thrate cure; would they do this in good faith, sonably hope to benefit our common and secure to the South a boon above all we can do this, until we can screw our ticking point, and resolve to grapple erd that demands our best energies, let us our peace, and cease to delude ourselves nending the nostrums of quack-

Treet to develope your resources, without a system of popular education. It is the lever

sentiment all intelligent men will admit. I therefore touched upon the shoulder, and told, "We don't alshall pass over your glowing descriptions of the bene- low niggers in here ! On arriving in Boston from fits of the manufacturing system, for the sufficient an anti-slavery tour, hungry and tired, I went into reason that the first and necessary element for its existence is, and must continue to be, while slavery existence is, and must continue to be, while slavery existence is, and must continue to be, while slavery existence is. ists, wanting in Virginia; to wit, general intelligence. While the foundation is wanting, surely we may cease to raise the superstructure.

EDMUND JACKSON.

LETTERS FROM PREDERICK DOUGLASS, NO V VICTORIA HOTEL; Belfast, }

My DEAR PRIESD GARRISON : America. I think my circumstances all forbid that. I have no end to serve, no creed to uphold, no government to defend; and as to nation, I belong to none. I have no protection at home, or resting-place abroad. The land of my birth welcomes me to her shores only as a slave, and spurns with contempt the idea of friends, I went to Eaton Hall, the residence of the of the American soul-drivers.

In thinking of America, I sometimes find myself

admiring her bright blue sky-her grand old woods-her fertile fields-her beautiful rivers-her mighty lakes, and star-erowned mountains. But my rapture is soon checked, my joy is soon turned to mourning. When I remember that all is cursed with the infernal spirit of slaveholding, robbery and wrong,when I remember that with the waters of her nobles rivers, the tears of my brethren are horne to the ocean, disregarded and forgotten, and that her most fertile fields drink daily of the warm blood of my out raged sisters, I am filled with unutterable loathing, raged sisters, I am filled with unutterable loating, and led to reproach myself that any thing could fall ever and always yours, FREDERICK DOUGLASS. not allow her children to love her. She seems bent on compelling those who would be her warmest friends, to be her worst enemies. May God give he repentance before it is too late, is the ardent prayer of my heart. I will continue to pray, labor and wait, believing that she cannot always be insensible to the dictates of justice, or deaf to the voice of humanity My opportunities for learning the character and

very great. I have travelled almost from the hill of travels, I have met with much in the character and condition of the people to approve, and much to conscenes which have given me pain. This I will do bereafter. I have enough, and more than your subscribers will be disposed to read at one time, of the bright side of the picture. I can truly say, I have spent some of the happiest moments of my life since landing in this country. I seem to have undergone a transformation. I live a new life. The warm and generous co-operation extended to me by the friends of my despised race—the prompt and liberal manner with which the press has rendered me its aid-the glorious enthusiasm with which thousands have flocked to hear the cruel wrongs of my down-trodden and long-enslaved fellow-countrymen portrayed—the deep sympathy for the slave, and the strong abhorrence of the slaveholder, everywhere evinced-the cordiality with which members and ministers of various religious bodies, and of various shades of religious opinion, have embraced me, and lent me their aidthe kind hospitality constantly proffered to me by perdom that seems to animate all with whom I come in dom that seems to animate all with whom I come in contact—and the entire absence of every thing that or killing men. The American Republic was the idol looked like prejudice against me, on account of the color of my skin—contrasted so strongly with my long but to expose its hypocrisy. What he feels is felt by and bitter experience in the United States, that I look with wonder and amazement on the transition. In with wonder and amazement on the transition. In the Southern part of the United States, I was a slave, I wish you would circulate in political papers, as thought of and spoken of as property. In the language of the LAW, theld, taken, reputed and adjudged be a chattel in the hands of my owners and posses sors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever. -BREY. DIGEST, 224. In the Northern States, ugitive slave, liable to be hunted at any moment like felon, and to be hurled into the terrible jaws of slavery-doomed by an inveterate prejudice against color to insult and outrage on every hand, (Massachu setts out of the question)-denied the privileges and courtesies common to others in the use of the most humble means of conveyance-shut out from the cabins on steamboats-refused admission to respectable hotels-caricatured, scorned, scoffed, and maltreated with impunity by any one, (no matter men. how black his heart,) so he has a white skin. But now behold the change! Eleven days and a half republican opinions, and I regarded America with a gone, and I have crossed three thousand miles of the feeling of profound reverence. Your resistance to gone, and I have crossed three thousand miles of the perilous deep. Instead of a democratic government, I England, your Declaration of Independence, the sucam under a monarchical government. Instead of the bright blue sky of America, I am covered with the soft grey fog of the Emerald Isle. I breathe, and lo! young heart leap within me, and led me to regret the chattel becomes a man. I gaze around in vain that my earthly lot had not been cast among the citifor one who will question my equal humanity, claim zens of such a country. me as his slave, or offer me an insult. I employ a cab-I am scated beside white people-I reach the hotel-I enter the same door-I am shown into the same parlor-I dine at the same table-and no one is clearly saw that evils existed in America that were offended. No delicate nose grows deformed in my presence. I find no difficulty here in obtaining admission into any place of worship, instruction or amusement, on equal terms with people as white as to be free, filled me with horror. And when I saw any I ever saw in the United States. I meet nothing to remind me of my complexion. I find myself regarded and treated at every turn with the kindness and defenses of liberty, and lauding their free

Boston, near the southwest corner of Boston Com- ties, and reduces immortal man to the level of brutes, mon, a menagerie. I had long desired to see such a I said, either these Americans do not understand wha collection as I understood were being exhibited liberty is, or they are the most wickedly inhuman peo-there. Never having had an opportunity while a ple in the universe. I was not so much surprised to slave, I resolved to seize this, my first, since my escape. I went, and as I approached the entrance to gain admission, I was met and told by the door-keeper, in a harsh and contemptuous tone, 'We don't allow kingship and aristocracy to the rights of man; but to niggers in here. I also remember attending a revival meeting in the Rev. Henry Jackson's meeting my soul sink within me.

In the society of our leading radical reformers, leading r

white aporn, ' We don't allow niggers in here'! week or two before leaving the United States, I had a meeting appointed at Weymouth, the home of that glorious band of true abolitionists, the Weston family, and others. On attempting to take a seat in the Omnibus to that place, I was told by the driver, (and I never shall forget his fiencish hate,) ' I don't llow niggers in here '! Thank heaven for the re spite I now enjoy! I had been in Dublin but a few I am now about to take leave of the Emerald Isle, days, when a gentleman of great respectability kindfor Glasgow, Scotland. I have been here a little ly offered to conduct me through all the public buildmore than four months. Up to this time, I have ings of that beautiful city; and a little afterwards, I given no direct expression of the views, feelings and found myself dining with the Lord Mayor of Dublin opinions which I have formed, respecting the char-acter and condition of the people of this land. I have it Christian at the door of his splendid mansion, to refrained thus purposely. I wish to speak advisedly, and in order to do this, I have waited till I trust experience has brought my opinions to an intelligent maturity. I have been thus careful, not because I think glorious land. They measure and esteem men according to their moral and intellectual worth, and the opinions of the world, but because whatever of influence I may possess, whether little or much, I may be said of the aristocracies here, there is none wish it to go in the right direction, and according to based on the color of a man's skin. This species of truth. I hardly need say that, in speaking of Ireland, I shall be influenced by no prejudices in favor of free, and the home of the brave. I have never found America. I think my circumstances all forbid that.

treating me differently. So that I am an outcast Marquis of Westminster, one of the most splendid from the society of my childhood, and an outlaw in buildings in England. On approaching the door, I the land of my birth. 'I am a stranger with thee, and a sojourner as all my fathers were.' That men should be patriotic is to me perfectly natural; and as a philosophical fact, I am able to give it an intellectual recognition. But no further can I go. If within came out. And of all the faces, expressive of ever I had any patriotism, or any capacity for the chagrin, those of the Americans were pre-eminent feeling, it was whipt out of me long since by the lash They looked as sour as vinegar, and bitter as gall, when they found I was to be admitted on equal terms with themselves. When the door was opened, I walked in, on an equal footing with my white fellow citizens, and from all I could see, I had as much at tention paid me by the servants that showed us through the house, as any with a paler skin. As I walked through the building, the statuary did not fall down, the pictures did not leap from their places, the doors did not refuse to open, and the servants did not say, ' We don't allow niggers in here'!

A happy new year to you, and all the friends of Excuse this imperfect scrawl, and believe me to be

DISSOLUTION OF THE AMERICAN UNION LETTER FROM HENRY C. WRIGHT. KIRLENTILLOCH, Dec. 7, 1845.

DEAR FRIEND GARRISON: Your can hardly imagine the shame and grief with which the real friends of liberty in this kingdom are forced by irresistible arguments and facts into a becondition of the people of this land have been lief that 'SLAVERY' is indeed what the Governor of South Carolina, George M'Duffie, declared it to be, Howth' to the Giant's Causeway, and from the THE CORNER STONE OF THE REPUBLI Giant's Causeway to Cape Clear. During these CAN INSTITUTIONS OF AMERICA.' The publication of the pamphlet on the Dissolution of the Union has brought to me many letters expressive of demn—much that has thrilled me with pleasure—and the grief and disappointment of those who have been very much that has filled me with pain. I will not, accustomed to refer to the United States as a success in this letter, attempt to give any description of those ful experiment of the practical application of the democratic principle of free suffrage, and of the representation of MEN, rather than PROPERTY, in governments. They are grieved to see, that in their model republic, MEN, themselves, are represented as property. They feel now that Freedom has no deadlier enemy on earth than the American republic, and they ean never point to her again but with scorn and

loathing.

The following is from HENRY VINCENT, one of the most deservedly popular advocates of liberty and consistent opponents of aristocracy and monopoly in the kingdom. He has been identified with Free Suffrage movement, as a leading popular advocate, from its commencement. He has suffered a tedious imprisonment for the cause of popular liberty. He has, for years, been indefatigable in his efforts to win for the people their rights, and to teach them how to use them. He plants himself on the non-resistance principle of the inviolability of human life ; of his early dreams of liberty-but he now refers to it thousands who, like him, have toiled and suffered for widely as possible, the following letter:

Stoke Newington, London, Dec. 1, 1845. My DEAR SIR

I am one of the few men in this country who have been closely identified with the democratic movements of the last ten years. I have labored to rous our people to a just conception of the principle of lib erty, and to stimulate them to overthrow, by moral means, the overthrow of our politico-eccle despotisms. I am convinced, therefore, that you will will not think me impertinent if I make a few observations upon your nation, although they may not be mocked altogether congenial to the minds of your country.

When a boy, I became enthusiastically attached to

and deference paid to white people. When I go to church, I am met by no upturned nose and scarnful lip to tell me, 'We don't allow niggers in hers' |

I remember, about two years ago, there was in Roston see the scarnful lip to the limit of the limit o

house, at New-Bedford, and going up the broad aisle to find a seat. I was met by a good deacon, who told me, in a pious tone, 'We don't allow niggers in Aere'! Soon after my arrival in New-Bedford from the South, I had a strong desire to attend the Lyceum, but was told, 'They don't allow niggers in the population with democratic principles, the foes of freedom, every where, thrust American slavery into the develope your resources, without a most popular education. It is the lever went improvement.' The justness of this example of the society of our leading radical reformers, I have soon found what a fatal influence America was exercising upon the cause of liberty throughout Europe. In our political organizations, as we began to impress the population with democratic principles, the foes of freedom, every where, thrust American slavery into our teeth. With the scriptures in our hands, and common sense on our side, it was easy enough to make popular the principles of human brotherhood, and to show that governments were only just when went into the cabin to get a little warm. I was soon and to show that governments were only just when

they derived their authority from, and were con-trolled by, the people. It was no difficult matter to man—pre-eminently a moral being. His physical is show how England had been injured by her aristo-only an incident, or an auxiliary, a help, a covering. he is not a man to court notoriety; but the name was trolled by, the people. It was no difficult matter to show how England had been injured by her ar at cratical system, and to rouse the popular enthusiasn against it. But the fees of human rights were ever ready with their 'appeals to practical men.' Lost to America,' they cried, 'with her horrible slaveryher lawless mobs-her hatred of free discussion whe the rights of her colored people are concerned—there any more practical freedom in America that in England?' In vain we replied that these thing were violations of the democratic principle; in vair we showed that England had but lately emancipated her slaves; in vain we made reference to the sorrows of our toiling millions, to the ignorance and demoralization of our laboring class;—the rejoinder invariably was, . Ah, but in America the people have poweryour own system is in operation there, and why does if not crush these exist? And though men of sense could understand that the American slave system alent to man-stealer. Did earth ever witness such an constituted an aristocracy more unchristian and perous than any aristocracy is the world, and that of that Union! this American aristocracy ruled the republic, and that, in fact, the principles of liberty were not in operation in America; yet did the great wickedness of your nation distract us at every step, and did more than any pamphlets, one on the 'Dissolution of the American thing else to strengthen the despotism we sought to Union,' the other, an address to the 'American Board thing else to strengthen the despotism we sought to

You will pardon me when I declare, that the con-You will pardon me when I declare, that the conduct of America on the slave question has strength-laid open the guilty compact, and also embodied an amount of facts that cannot fail to show to the people of these realms the exact nature of that wicked apparent failure of your republic. How the world rejoiced when your government was founded, history sufficiently testifies; but its fatal influence upon the opinion of nations has yet to be written. Oh, that the American people would rouse themselves, and vindi-cate the theory of their own government, by suppres-course with slaveholders, whether reputed saints or ing their slavery forever!

I have perused the pamphlet you have published on the 'Dissolution of the Union,' and thank you for the information it contains. I should be grieved every Christian white man would depart as speedily as are a curse to the church, and a hane to the world ounded; until, prompted by their fears, or driven by lution, and blood. the power of the slaves, they would soon be compelled to decree their entire freedom. I do not pretend to a right, and it is their duty, to oppose crime, wherever recommend what course should be taken by the true it is found under the sun. The revelation of God is friends of freedom in America. I only know that they sent to Adam's race as one family; latitude and lonmust destroy slavery, or they will continue to be con- gitude cannot affect the duty of man to God, or man founded with the slaveholding population, and incur to man—or else the Bible is useless.

the odium and contempt of the Christian and civil
In regard to war, I sometimes fear the Lord will liberty here; and my earnest prayer to God is, that it will be their act-in refusing to arbitrate the ome mighty movement may yet spring up in Amera tion of Oregon; and in that case, it is evident to slaved man.

I am yours sincerely, HENRY VINCENT. Henry C. Wright.

DEAR GARRISON : The following is from a merchant, who fully un derstands and appreciates the principles of liberty nd the rights of man, and who is prominent in seeking an entire change in this government, and in putting it into the hands of the people. Of his power as a writer, his letter is the best proof.

KIRCKALDY, Dec. 7, 1845.

PERTH, Dec. 18, 1845.

I have read your anti-slavery pamphlet. The first part of its title- Dissolution of the American Un-Union with the continuance and progress of civiliza- and compel them to drink of the wine of astonish True, books of travels and essays, though fa- ment. vorable to democracy, have made occasion tions of a strong, ugly, under-current of feeling and action much at variance with the apparently beautiful theory of the American democratic Constitution; but these, to me and many others, were but the spots on the sun's disc. Often have I, nevertheless, been vexed to sickening, to thing that great illustration of pure democracy, which flashed across the Atlantic loadstar, was, after all, blurred and blotted by deeds and crimes not in keeping with what was co things I never looked to hear of, and wished they were untrue-trusted the day was coming when they vould be proved to be mere slanders; and America, to the world, would be the pioneer and morning star in the grand march of true civilization.

Your pamphlet has broken up the pet prejudice not perhaps so rauch in consequence of the fact that slavery, with all its enormities, flourishes rankly in a great part of the Union, but because it is so inter woven and infused into the frame-work and spirit of the so much liberty-lauded Constitution. I could not though it was a long leap, avoid coming at once to our conclusion, ' that either the abolition of slavery, or the separation of the slaveholding from the non-slaveholding States, was absolutely necessary.' Idid vantages, that she has quite a number of valuable not ask myself whether I, an inhabitant of the old water privileges, which might be profitably turned to world, had a right thus to judge and determine—any manufacturing purposes, and that it would subserve more than I would, had it been to decide whether it her interests to establish the common school system was proper to save a man, wearing a coat of a differ- of education among her people, in imitation of Mas ent color from my own.

I think there is nothing plainer than that human in all this, although it is very true, and appears to be governments and all institutions are merely means very disinferested; but the gravity with which the for securing man's well being. A man's well being suggestion is made by Mr. Lawrence, while (to be never is, unless there be love, forbearance, and uni- row the language of one of our exchange papers versal brotherhood. All law, all government, all hu-man institutions, whatever be their proximate pur-as an obstacle in the way of prosperity,' is exceedingly pose, are all professedly aiming to promote and se-cure human, not national, brotherhood. And, oh! what clumsy and awkward expedients, when the her extraordinary natural advantages made so many true end of them is lost sight of! The institution of sources of wealth? Because of slavery. Why doe government, the nation—the integrity of these, is substituted for their instrumentality; and the wax is forgotten! I most heartily concur in your opinion, that the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of this country have a right to bring their the whole of the whole of this country have a right to bring their the whole of the whole of this country have a right to bring their the whole of the whole combined moral and social influence to bear on the ean be enjoyed; just as you must remove the intoxi-slave-breeding and slaveholding government of cating bowl from the lips of the drunkard, before he America, with a view to its destruction.' But I can enjoy the blessings of temperance. But the would not agree to the proposition that the Brit-oracular Mr. Lawrence, either from judicial blindsh have a right to bring their dirks and dag- ness or from criminal timidity, says nothing abou ish have a right to bring their dirks and dag-gers, their guns and grensdes, their musells and blood to settle the question—then these would not merely be a departure from international etiquette and treaty, but a violation of the spirit of humanity, and of the beautiful and truthful spirit of Him who said to all—'My children, love one another.' The world "The remedies which he proposes,' says an exnational evils, and in the settling of all national difficulties. The very means adopted for the attainment of the end, will be a blessing. Not so with our present agents—quarrel and sear—they are educational to be a slaveholding and slave-breding State. of the end, will be a blessing. Not so with our present agents—quarrel and war—they are educational only for mischief, and never will remove the evil they the hour in which, by an act of justice, she shall the hour in which, by an act of justice, she shall the hour in which, by an act of justice, she shall the hour in which, by an act of justice, she shall the hour in which, by an act of justice, she shall the hour in which, by an act of justice, she shall the hour in which hour in w are intended to remove. In short, the reasons for the dissolution of the American Union are irresistible are intended to remove. In short, the reasons for the dissolution of the American Union are irresistible to my mind—they come with a force that carries me instinctively to your conclusion. May Heaven aid your cause. Write soon, and if any news of your interesting campaign, please communicate. Say how Henry Vincent is, a man willing to be spent in the cause of Humanity—not a national, but a waiversal treat in oppression, and to resist every it cause of Humanity—not a national, but a waisersal to her understanding and conscience; at Humanity. I have had a visit from a Manchester friend. He has read your book on Graefenberg, and likes it very much. His views on the question of The reply to Mr. Lawrence's letter,

stance have got a lift the right way.

adwelling for the man.

Yours sincerely, JAMES WOTHERSPOON. Henry C. Wright.

Scoxx, Dec. 22, 1845. The following is from an old and tried friend of the cause of liberty. A life has he spent in advocating the rights of man. He new speaks with scorn and loathing of what he once revered, because he then thought that government a model for the world. The leathsome hypocrisy of American Democrats, who bluster about liberty, and breed and hold slaves, is being understood in Europe. That huge band of robbers, the American Union, has ceased to command re-

BRISTOL, Dec. 12, 1845.

Yours of the 3d came duly to hand, enclosing two of Commissioners for Foreign Missions.' I have read both with uncommon interest. You have most ably

But what shall I say about the 'Reverend Docte Chalmers, Cunningham and Candlish? At first, I felt disposed to be angry with them; but now I pity to see the American Union dissolved; but if the slave them; and still more, the people who are content to system cannot be destroyed by any other means, sure be led by their blind guides. It is clear to me their I am that it is your duty to seek its dissolution. The Morthern, or Free States, would form a powerful republic; and the slaveholding States, left to them. ogists would demonstrate this to be the case. Men lves, would soon discover their own weakness; for with such conformation, combined with great talents, possible for the Northern republic, and the slavehold. They excel in deluding the simple, by making the ers of the South would live in continual fear of the worse appear the better. And their supposed piety ever-growing slave population, by which they are sur-sanctifies their criminal insensibility to robbery, pol-

I would say, the people here, and every where, have

ized of all nations. I wish I had the power to make give up the Americans for their vaunting, desperate the honest Americans understand how fearfully their madness, because of their imponitonce and thirst for country is sinking in the minds of all the friends of blood. I pray war may be averted; but if it come, ica, that will redeem her character, and make her re-publican government a beacon of hope to every en-test of blood; and multitudes of professed Christians will feel as much interest in it, as though the two nations were trying to provoke each other to love and good works! Adieu,

> PERTH, Dec. 25, 1845. The following has just come to hand-written by leading minister of this town, Rev. Dr. Young:

PERTH. Dec. 25, 1845. My DEAR SIR : You ask my opinion of the American Union, and I give it in few words. That Union is a scandal to civilization, not to speak of Christianity; and the wonder is the greater, that the men who framed such a Union were themselves but just escaped from the power of the oppressor. Just because there is rightcousness with God, repentance or ruin must be the alternative with the United States of America. May customed to associate the integrity of the American they choose the former, lest the latter overtake them.

> Yours very truly, DAVID YOUNG. H. C. Wright.

The following is from another minister of this DEAR SIR

Accept my thanks for the pamphlet. I have only read the first of the eight letters on the Dissolution. sidered the spirit of the American Constitution. Such bility, have been worse, as to slavery. I have always been accustomed to consider that Constitution as one of the great bulwarks of European freedom; but so great an evil is slavery, that no human institution which presents an insurmountable barrier to its overthrow should be spared.

I am yours truly, JOHN NEWLANDS. Craigie-Perth, Dec. 20, 1845. H. C. Wright.

LETTER OF ABBOTT LAWRENCE.

We have copied from the Richmond Whig, a letter from this gentleman to the Hon. William C. Rives. sachusetts. There is nothing very new or sagaciou

will have made a great progress in the march of civilization, when it lays aside the sword, and substidoubted, must infallibly destroy the system of slavery.'
tutes the head and the heart in the removal of intertutes the head and the heart in the removal of interlif adopted! Ay, there's the rub. They cannot be

added, at the suggestion of Mr. Buckingham, as the condition of its publication in the Courier. On perusing this manly and intelligent rejoinder, Mr. B afterwards altered it, in a few sentences, to suit his own taste, and so as to give no special offence to Mr Lawrence, without consulting the author; yet publishing his name in full. This was wrong, and in violation of his own promise, on the part of Mr. B. True, it is not of any very great importance; but we like to see things fairly done, on whatever scale.

The reply of Mr. Jackson needs no commenda-

tion. It is crowded with common sense, which is a scarce commodity in these days of infatuation and misgovernment. We commend it to the serious consideration of Mr. River, and of every other intelligent citizen of Virginia, in preference to a thousand such letters as Mr. Lawrence has written. It tells the whole story of Virginia's degradation and poverty, in plain English, without circumlocution or innu-endo. As for Mr. Lawrence, having done what he could to extend the curse of slavery by resisting the efforts to prevent the annexation of Texas, we have only to say, it would be more consistent for him to talk of the importance of stimulating the breeding of slaves in Virginia for the Texan market, than of the establishment of manufactures and free schools, to give her prosperity !

ADDRESS OF THE ANTI-TEXAS COMMITTEE. A large portion of our first page is occupied with ed last November to inspire the people of this Com-monwealh to make 'one last, best effort' against the annexation of Texas to the United States. will give it a careful perusal, (and we hope none of our readers will let it pass unperused,) will regret that it is so short, rather than complain of its length No greater brevity, in justice to the subject, was possibly attainable. It is a most important historical document, and will be read with interest and admiration by posterity. It is from the pen of the Hon Charles F. Adams, (eldest son of John Quincy Ad-AMS,) who seems to have inherited all the best qualities of his father, and to whose future eareer, we shall trustingly look for deeds in the cause of Free dom, that will add new lustre to the name of ADAMS

Now that the Committee has ceased to exist, we feel bound, as a member of it, to bear our testimony, apart from the Address, to the catholic and honorable course pursued by every member, in all the deliberations and acts of the Committee. There was not, in any instance, any exhibition of personal or party feeling, or any division of sentiment; yet there was no lack of free discussion, nor any loss of individuality. The object sought to be accomplished was specific and lifted far above all the distinctive consideration of party and sect; and in the contemplation of its overwhelming importance, one sentiment seemed to inspire every bosom. Harmony of action is not al ways desirable, because it may be purchased at todear a rate; but the harmony which grows spontaneously out of a regard for what is right and true, is ever to be hailed with joy. It will be remembered that this Committee was composed of Whigs, Democrats, Liberty men, and 'ultra' Abolitionists.

We consented to become a member of the Committee as an experiment, and to help more clearly to demonstrate the futility of any and every attempt to assail slavery in its incidents and details. The SLAVE POWER must be attacked and vanquished openly, as such, and no quarter given to it either in the gross or in part. To this conclusion, we are happy to say, the Committee unanimously came; and this is sign of the times of no ordinary significance. In what mode it is best to assail that Power, the Committee could not as unanimously agree; but we are every hour more deeply convinced, that there is but one mode and one alternative presented to the peo-ple of the Free States, and that is, to have NO RE-LIGIOUS, NO POLITICAL UNION WITH SLAVEHOLDERS. On this ground, we stand ready to unite again with Whigs, Democrats, and Liberty men; but on nothing short of this can we see any utility in attempting to make effectual resistance to the encroachments of Slavery.

CORRECTION.

MR. GARRISON : Permit me to correct an error which occurred in your remarks prefacing Mrs. Chapman's account of the recent Fair in Fancuil Hall. The first Fair in aid of the Anti-Slavery enterprize, was held in the the scene soon after of the memorable Washingto street mob. This was the Fair which gave \$300 to the treasury of the Anti-Slavery Society, then in its infancy, and struggling with the fierce hatred, roused by the first utterance of the word IMMEDIATE. The thousands raised in succeeding years, the result of similar labors and sacrifices, were of less consequence to the life of the enterprise than these hundreds. They were the result of the united efforts of Mrs. DAVID L. CHILD and Mrs. ELLIS GRAY LOR ING, with very little aid from others. The public mind became so excited, during the succeeding year, that it was necessary, in order to avoid danger, to hold the Fair of 1835 in a private house; and it was accordingly held at Mr. HENRY CHAPMAN's house, 

TT We are much obliged to our esteemed friend or correcting this unintentional error on our part.]-

The \$4,00 from F. H. Drake, in the list of donation the last Liberator, should have been stated to be collections by Mrs. Drake, of Leominster.

RT A tribute to the memory of the late Mrs. Janet Alexander, of this city, is reluctantly but unavoidably deferred till next week

Don't fail to read the important letter of H. C. Wright, and the touching, cheering, cloquent letter of Frederick Douglass. We have not space to add nother line.

ADELPHIC UNION LIBRARY ASSOCIATION. The Adelphic Union Library Association have acated Ritchie Hall, and secured for the remainder

HALL No. 1, MARLBORO' CHAPEL, where the last lecture of the course will be delivered on Tuesday evening, Feb. 3d, by WENDELL PHIL-LIPS, Esq. Exercises to commence precisely at 7 1-2 o'clock

TOUR OF JONATHAN WALKER.

It is expected that Jonathan Walker will be at the following places, as specified; and if the friends of the slave in those places think it advisable to have a meeting on the occasion, to manifest their abhorrence of the system of slavery, and their anxiety for its immediate abelition. They will make the

LECTURES ON CAPITAL PUNISHMENT

the plea that, need of guns h and destrucuse you have that you are ak not that be-

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C. M. CLAY'S WIFE AND MOTHER. In The following anonymous Poem was see Mr. Clay from Ashtabula County, Ohio.

'All but my wife and mother advised me to yield.' Appeal of C. M Clay.

WORTHY to be a hero's bride !-

Thou who, in Peril's hour, Stood calmly by the sufferer's side, With heart that could not cower. True-hearted woman !—thou hast won A bright, immortal wreath— Thou who couldst nerve thy loved one on To Victory-or Death !

When fierce Oppression's wildest store Was pelting on his head— When Slavery raised her murderous arm Above that fevered bed— When fees were rushing like a flood, And friends were quailing there, 'Twas helpless Woman's heart that stood, Alone, unbowed by fear.

Yes, Manhood's soul of iron could fail Before that raging power; And Friendship's flashing zeal could quail In that decisive hour. Two voices bade him never shrink Beneath the deadly strife; They who to him were closest linked— That mother and that wife!

The fragile form whose all of hope Upon his life was hung— That mother who had cherished up That head since life was young;

That head since are was joined.

The gentle-hearted wife, whose hand
To his had trusting clung—
These bade the victim proudly stand, Where perils swept along ! Ay, trusting woman—fearless wife! Thine was the noblest part—

Thine was the bitterest, wildest strife Of loving woman's heart. To watch by that lone couch of pain, In Love's strong agony—
To cool that wildly throbbing brain, Still-still-unceasingly !

And then !-- to seat thee calmly then By that faint victim's side, And trace, with thine own fearless pen His words of dauntless pride ; Rather with him to bravely sink, Than bend to Slavery's power ! Oh Love! thou only canst not shrink

We crown the names of Spartan dames And hers who sunk 'mid Afric's flames-Asdrubal's peerless wife, Bring forth for her a noble wreath, Who, not for deathless Fame, Looked calmly in the face of Death,

In Danger's darkest hour !

Worthy to be a hero's wife, Thou heroine tried and true!-Worthy to give that hero life, Thou patriot mother, too! For you we pluck no laurel tree-We twine no fading lay : Columbia's erown is yours—to be
The mother—seife—of CLAY!

December 9th, 1845. From the Liberty Bell for 1846. THE SLAVE MOTHER. BY MARIA LOWELL.

Her new-born child she holdeth, but feels within her It is not hers, but his who can outbid her in the mart; And, through the gloomy midnight, her prayer goes

up on high,—
God grant my little helpless one in helplessues may die!

If she must live to womanhood, oh may she zeve Uncheered by mother's happiness, the depth of moth-

er's woe; And may I lie within my grave, before that day When she sits as I am sitting with a slave-child on

her knee! The little arms steal upward, and then brenst

She feels the brown and velvet hands that never are No sense of joy they waken, but thrills of bitter pain; She thinks of him who counteth o'er the gold

hands shall gain. Then on her face she looketh, but not as mother

And seeth how her features, as from out a dusky Are tenderly unfolding, far softer than her own, And how, upon the rounded cheek, a fairer light i

And she trembles in her agony, and on her prophet heart There drops a gloomy shadow down, that never wil

depart; She cannot look upon that face, where, in the child's pure bloom,
Is writ with dreadful certainty the woman's loath

some doom; She cannot hear to know her child must be as ah

hath been ; Yet she sees but one deliverance from infamy and And so she cries at midnight, with exceeding bitte

" God grant my little helpless one in helplessness may

Elmwood, Nov. 29, 1845.

## THE SEASONS.

The following beautiful passage is from a Poen written by GEORGE B. VASHON, a colored young man of Pittsburgh : First, Spring came tripping on from southern b

And strewed her sunny path with fragrant flowers Bade the still brook from out its torpor wake, And freed, from icy bonds, the captive lake, Then smiling back upon the smiling land, Resigned the rule to Sunnan's warmer hand Earth. in the genial change rejoicing much, Glowed like a picture 'neath a Guido's touch, And lovelier grew with each succeeding day, Till AUTUMN takes the sceptre and the sway. She, to enhance the beauty of the scene, Tinged with rich brown the leaflet's brilliant or Cast o'er the land her sad yet levely smile, Then sunk beneath dread WISTER's chilling wil Winter, who, with no kind feeling warm, Evoked in envious rage the blighting storm; And conscious that no gift she could bestow To equal Summer's, Spring's or Autumn's glow, Blew spitefully her freezing breath on all, And strove to crush Earth 'ceath her snowy pall.

Man-like is it to felt into sin; Christ-like is it for ain to grieve; God-like is it all sin to leave.

### REFORMATORY.

REFORMATORY.

THE LIBERATOR.

WM. LLOYD GARRISOS:

William of the Liberator, and what is due on the 15th volume of the Liberator, and what is due on the 15th volume, commencing on the 1st of January, 1845. Whether I am a Garrisonian or you a Cowleatie, I shall not stop to decide. Many of those principles advocated in the Liberator I was established in before I saw them there. Voting and holding office under the United Sistes Constitution, I investigated from nine to twelve years ago, and came to the conclusion that, as the war and slavery clauses of the Constitution are sgainst the law of God, for one to take the oath of office himself or by his agent, is to solemnly swear to break God's Isw, and however high their professions of Christianity, they come out throught and feeling. Those 'Come-outers' being of impressible and servous temperament when sitting in numbers together, in deep and earnest engagement of mind, contemplating and revolving in their minds subjects the deepest and most important to human well-being that the mind could grasp, would at such times, by these strong mental efforts, liberate from their minds so much of the most important to human well-being that the mind so and slimulate the minds of some of the most important to human well-being that the mind sould grasp, would at such times, by these strong mental efforts, liberate from their minds so much of the most important to human well-being that the mind sould grasp, would at such times, by these strong mental efforts, liberate from their minds so much of the mind, simulate the minds of some of the most important to human well-being that the mind sould grasp, would at such times, by these strong most important to human well-being that the minds of some of the most important to human well-being that the minds of some of the most important to human well-being that the minds of some of the most important to human well-being that the minds of some of the most important to human well-being that the minds of some of the most important to human we nolemnly swear to break God's law, and however high their professions of Christianity, they come out from God's government, and place themselves under that of the devil. Many do it so unconsciously, that they may be saved so as by fire. Those who advo-cate hanging, or taking life for crime, do it only un-der the old Mosaic criminal code, which I believe was abrogated by Jesus Christ. Such persons hang on to the old code, because they do not understand the new. They hang on to shadows for want of the the new. They hang on to shadows for want of the substance. They stick to the old Jewish Sabbath, because they know not the true Christian sabbath; they ual; they approve of signa, for they see not the body. I had the bleased privilege, twenty-five years ago, of finding the outcast, and bringing them into my house, feeding them, and helping them on their way to a land of freedom. Twenty-four years ago, my wife and I arose, at midnight, to get supper for a family consisting of a man, his wife, and four daughters, who daws not show themselves in day light to any. who dare not show themselves in day light to any

Nearly sixteen years ago, I saw the first prospec-tus for the Liberator, in which were principles great and important, which, though I was brought up after the straitest sect of New-England Congregationalism, and then belonged to a Congregational Presbyterian church in this place, and although those principles and sentiments were far in advance of public opin-ion, I received as true, and determined, from that moment, he subscribe for the Liberator; but not becoming where you were, and not creak nowing till see that the rolling of a few of the annual rounds of time that the rolling of a few of the annual rounds of the rolling of a few of the rol the spring of '33 that you had started the paper, I did not till then send for it; and since that time to the present, I have read it; and although W. & S. B. Ives of Salem 'are not willing to be agonts or distributors of such sontimonts as workly find weat through its columns,' I am satisfied that it is the best paper published, for the following reasons:—Because it is independent; because many of the most able writers contribute to its columns; because all opposers of its principles have free access to it; because many of the beet, pure, holy, Christian seform spirits have now a regular chosen priesthood, with a knowing where you were, and not even knowing till &c. And so anxious were these 'Friends' to have all many of the best, pure, holy, Christism seform spirits in the land and world, speak through its columns; because all the reforms of the age are more or less point meetings, and preach a doctrine already judged,

from the church about twelve years, and have been over them, and bring them back if they happen to denounced as a fenatic, a hexcic, insone, infidel, and such like epithets; but none of these things move by others; and that there are rules laid down to me. I go to most of the lyceums, and places of de-bate, and fearlessly advocate the principles of reform, and sometimes hold meetings on Sundays where the people will hear me, claiming that my right and authority to preach are as good as those man-made preachers who are licensed and ordained by the has her heartstrings made to bleed over the empty slaveholding, war-making, hanging, sectarian political from whence her babe has been stolen; and

slightly on a variety of topics, instead of dwelling at ter their doors for the purpose of preaching 'delivlength on one subject. I will close this epistle by erance to the captive,' as were the 'steeple-houses saying, let the motto of the A. S. Society ring of olden time against George, Robert, William, and through the land, and echo from hill-top to vale, from lake to lake, from river to river, and from forest ones again to preach 'come-outism', and re-establish to forest, 'No Union with Slaveholders!'
ALPHEUS COWLES.
Geneva, Ashtabula Co., Ohio, Jan. 14, 1846.

ANGIENT CUSTOMS AND MODERN SUPERSTI-HARVEYSBORG, Warren Co., Ohio. The best informed among the present inhabitants

of the earth are often times constrained to acknowl-edge that others have lived before them, the profoundness of whose researches into the discovery of the custom of 'laying on of hands' upon the heads of those who were chosen to fulfil the law of preaching. powers of such should be very great; and if there were any known process by which those organs could process would doubtless have been adopted and genwith that powerful electric agent of excitenent called 'magnetism,' and with the practicability of exciting and giving apparent strength to some of speaking. They undoubtedly thought it productive to in fixing off the head of a young preacher; and hence, with a full knowledge of its effects, it is no matter of astonishment that they should lay so matter. it as one of the most important things to be attended stress upon, and attach so much importance to, its performance, as to make it one of the forms which God takes human life, then he has a right to do so; Tradition and Superstition both remembered well to have seen performed always on such occasions, but had both forgotten whether there was any object inattention to these things is not to invalidate or treat lightly either religion itself, or the religious faculties soe others enjoying, the exercise of the devotional faculties of the mind; yet I do want to see the grasp of superstition and bigoted real begin to loosen its

times that are too (superstitiously) sacred and holy to do good upon.

I should like to write a few lines now on a subject that I am thinking of, and I should like them to be read in the family of every one who claims to be a successor of George Fox, Robert Barelay, William Room, and others who practically advocated free Penn, and others who practically advocated 'free meetings.' They were a company of thoughtful, reflecting, reasoning people. They became tired of the great profession of empty or apparently unmeaning forms and ceremonial observances, the 'divers' this garrison.—News.

Death of an Elephant.—One of the elephants belonging to the Zoological Association, wintering in Zanesville, died on Tuesday last. It was the largest of the four which belong to the Association. He was valued at \$6500.—Okiopsper. were then passing current amongst men for just so much devotional 'aerrice to God'; so they deliberateestablished 'free meetings,' and taught, both by pre-cept and example, that all 'fear of men' must be thrown entirely off, and all this depending upon a few cheses ones, to do the teaching or preaching, was wrong in itself, and productive of only evil; hence

and righteousness, scientifically, understandingly and

practically. Only let the great idea of a life of prac-

tical goodness and kindness be well instilled into the

times that are too (superstitiously) sacred and holy

ons and devotional faculties of the human mind,

enjoyment of the natural and God-given right of be

exercise of the devotional and social faculties of the mind, being both called up at the same time, they naturally felt ready to exclaim, 'Verily, this is the

Lord's doings, and it is marvellous in our eyes.' No

no wonder there was soon a set of rules of order made to 'hedge' the people in smong such blessing with specific clauses that such and such things she constitute one a member of this happy company wonder if, upon coming in at these gates of member-ship, these happy feelings were sometimes wanting. Neither is it any wonder or surprise that gates of excommunication were built, to make such as did not merit salvation, 'walk out.' But so it turned out, advocated in its columns.

I have been both a "come-outer" and an outcast stakes and boundaries, with 'human' elders to watch yet Quaker churches, or rather sitting-houses, are as free meetings'?

VALENTINE NICHOLSON.

FRIEND GARRISON:
I deem it to be my duty to offer a few remarks relating to the 'rights of God,' whose power and authority have been questioned, and whose rights are now being discussed through the columns of the Liberator. It is of the utmost importance, when questions of such deep moment as the foundness of whose researches into the discovery of der consideration are discussed, that there should be cause and effect' was even greater and deeper than their own; so reach so that with come of the midtheir own; so much so that with some, 'the wisdom of the ancients' has become proverbial. And it is quite possible that tradition may have handed down some of the formalities of the wise ones of olden time, and those forms. I have been pondering within my own If God does take human life, and yet has no right to mind, whether such has not been the case touching do so, then, according to friend S., God must be the 'chiefest of sinners.' But I presume that he is of the opinion that God does not take the life of man, yet would of course be very desirable that the moral he has not avowed it, and, in my opinion, that is the were any known process by which those organs could be stimulated to greater strength and activity, that having a clear understanding.

In the first place, it should be determined whether erally practised. No doubt the ancients were aclieve or disbelieve his right so to do. I believe tha God takes the life of man, because he has expressly of exciting and giving apparent strength to some of the faculties of the mind by forming a 'pile,' or 'bat-to St. John the divine, that 'he will give his people tery' of human hands upon the head of the subject time to repent of their sins, and if they repent not, he will give his people who was receiving the 'finishing touch' for public will fill them and their children with death; and a will kill them and their children with douth; and all of so much genuine benefit, in some way, as to adopt the reins and the hearts; and I will give unto every

But again : is not death the work of nature? And for whatever God does, must be right: and who shall presume to declare to the contrary? The power that creates can destroy; and until friend Stearns can prove that God does not take the life of man, that death is not the law of nature, and that the works of nature are not the works of God, I must believe that God does and has a perfect right to take human life. If friend Stearns cannot see the reason why a thing remember that 'with men things are impos with God all things are possible.' If I am not mistaken, he also believes that God never punishes men for sin. Now I believe that men are punished after death for the sins which they have committed or earth, and if God does not punish them, pray who or what power does? It is written, 'Vengeance i and we shall hear no more of churches that are too holy and sacred to talk about liberating the suffering bondman in. Neither shall we be told of any days or

Death through excess of Joy—On the 12th instant, in London, Henry Solomons, aged 73, died of apoplexy, brought on by excess of joy. He had received an appointment to an Dashouse, conferring upon him a house and £30 a year; and such was his joy that he died.

The Legislature of Rhode-Island closed its Januar session on Friday. The House refused to take use bill to abolish capital punishment by a vote of 5

by the country of those implicated was arrested a few days since, we are informed, near Newton, Baker country, Ga., and after the infliction of 75 lashes, released on the pledge that he would leave the State in five hours.

Affray at New-Orleans.—The New-Orleans Commercial Times of the 4th inst. has the following:

'Henry Bouligny, a clerk in the employ of West, Oliver & Woodlief, dry goods merchants in Charlesstreet, was brought before Recorder Genois, yesterday, charged with stabbing Alexander Breese in the left side with a dagger. From the depositions, we glean the following particulars of this affair: Alexander Reese, the wounded man, had a personal altercation with Mr. Woodlief, in the latter's store in Charles-street, yesterday afternoon, and made an assant to nhim with the butt end of a pistol, which lacerated his ear. The parties were separated by Mr. Haggerty, when from a jesture of Breese it was imagined that he was cocking his pistol and meditating further harm, and H. Bouligny, who is the brotherin-law of Mr. Woodlief, interposed to protect his relation. Breese retreated into a neighboring store, parsued by Bouligna. The parties grappled, when Breese fired his pistol, which missed his antagonist. He then drew a knife and struck Bouligny, tearing his coat, waisteoat and shirt, but inflicting no wound. Bouligny then stabbed Breese in the left side, the wound being a severe one. Mr. Bouligny was admitted to bail in the sum of \$4000 by the Recorder.

Aftray at Vicksburg.—The Vicksburg Whig of the

Affray at Vicksburg .- The Vicksburg Whig of the

Afray at Vicksburg.—The Vicksburg Whig of the 24th ult. says:

A difficulty occurred on Tuesday evening, between Geo. W. Hanna and a man by the name of Hoover, from Hinds county.

We learn that a dispute, growing out of the purchase of a gold pencil, was kept up until pistols were drawn, and Hoover, who was on the side-walk, shot Hanna in the abdomen. Six buck-shot entered, and but one has been taken out. It is supposed that Mr. Hanna's wounds will prove mortal. After Geo. W. Hanna had been shot, his brother, T. G. Hanna, shot at Hoover, but his fire did not take effect. Hoover was arrested.

Affray in Feliciana .- We learn from the Louisian Affray in Felicians.—We learn from the Louisiana Chronicle, that a shocking affray occurred a few days since, between Messrs. Lemuel P. McCauley and John Turnbull, both planters of the parish It seems that Turnbull, in company with several of his slaves, went upon the plantation of Mr. McCauley to chastise a slave belonging to the latter for some offence committed the night before, and was in the act of having him flogged by one of his servants, when Mr. McCauley came up and interfered; whereupon Turnbull levelled a double-barreled shot-gun, and fired both barrels, at the former, eighteen buck-shot laking effect—nearly all in the right arm. McCauley then fired at Turnbull with a double-barreled gun loaded with small shot, hitting him in the side of the head. Both are expected to recover.

Murderous Affray.—A desperate and bloody row took place on Saturday night, at a house in Little Water-street, kept by a female named Mary Ann Dean, in which three sailors and two other individuals were the parties engaged, and which resulted in two of the sailors being stabbed and mortally wounded, and the third having his face shockingly cut and diafigured by a conch shell

The watch having repaired to the spot, took the other two men (the perpetrators of the butchery) off to jail. Their names are James Vardin, alias Ginger, and John McCarty, alias Brown. One of the two sailors stabbed, named Francis Baker, has died of his wounds; the other, named James Boget, is not expected to recover, and the third, was wounded with the conch shell, though not dangerously, is named Thomas Williams. These three men came here in the schooner Vanderbilt, attached to the surveying expedition, and two of them, Baker and Boget, had shipped at the U.S. rendezvous on Saturday.—Norfolk Herald.

Fatal Affray.—A rencounter took place at Bayon

Fatal Affray.—A rencounter took place at Bayon Sara, (La.) on the 27th ult., between Nelson Swain and Joshua Turner, in which Turner was killed with a knife. Swain was arrested and committed for been hung on the 26th ult.

since, at a tavern, which resulted in the murder of John Biscoe, Esq., a planter, by a bar-keeper named Gerret. Mr. Biscoe, it is said, was formerly a mem-ber of the Senate from Louisians.

Fatal Rencounter.—The New-Orleans Delta of the 19th inst. says:—'On Saturday last, at Alexandria, Mr. J. M. Wells, a gentleman well known to most of our citizens, shot a Spaniard by the name of Lespalla. It seems the latter had threatened to kill Wells the first time he met him. Wells saw him—asked whether such threats had been made—and upon their acknowledgment, fired. The wound inflicted was, it is believed, martal. Mr. Wells immediately surrendered himself to the civil authorities, and the subject will undergo judicial investigation. will undergo judicial investigation.

A rencounter took place at Bayou Sara (L.) be-tween Capt. Schott, of the steamer Belle Creole, and Capt. Dimitry, the former commander of that vessel The alteration ended in blows, during which Capt Dimitry drew a dirk knife, and stabled his opponent

Assussination.—A young man named Orrin, clerk in a store, was shot dead at Lexington, Ky. on the 10th inst., by Fayetto Shelby, (who belongs to an influential family.) without any provocation, except, that Shelby, while at table, imagined that O. 'looked hard' at him. They were entire strangers to each other. Orrin was from Jassamine county, and has left a widowed mother and several brothers and sisters who were dependant on him for support Shelby was committed to prison, and bail very properly refused. The Louisville Democrat says he had been dissipating."

The Hayneville (Alabama) Chronicle of the 27th ult. says, that on the Tuesday evening preceding, Mr. Sith M. Carter, of that county, was shot through the back while sitting at the fire with his family—No home was untertained of his recovery. he back while stilling in the his recovery. A me to hope was entertained of his recovery. A me han belonging to Mr. C. has been arrested and c nitted for trial as the perpetrator.

Last evening a colored man named Brown, the property of Mr. Harrod, killed his wife, a free woman, living in Rocketta, by splitting her skull with an are. The murderer made his escape, and had not been arrested at sunset.—Richmond Compiler, 10th.

Murder.- A most cowardly and brutal murder was Marder.—A most cowardly and brutal murder was committed yesterday afternoon at Fox's coffee house, corner of Market and Floyd streets. A man named Joseph Hawthorn was sleeping in a chair, when a fellow by the name of Joseph Croxton approached him with a brickbat in his hand, with which he struck the sleeping man with sufficient force to break his neck. Hawthorn then fell on the floor, and Croxton kicked and stamped on the dead body. Croxton made his escape, and has not, that we havelearned, yet been arrested.—Louisville Journal, Monday.

Murder.—The following is an extract from a letter received from Milledgeville, by yesterday's mail:
A murder was committed in the county of frwin, in this State, on the 8th inst., by a man named James Hall on the body of Thomas Young, Esq. The particulars I understand to be, that Hall was owing Young some cora; that Young went to the house of Hall to get the corn; that some words arose about the measurement, when Hall caught up his rifle and shot Young through the body. He died instantly.—Sarannah Republican, Dec. 18.

I man killed by his Uncle. In an affire arred last week within a mile of this tow

the name of Neal, living in Sabine parish, was killed a few days since by a man named Glass. No further particulars are given.

Alexandria, (La.) on the 13th inst., by J. M. Wells, and was not expected to survive. He is represented to have been a desperate character, and to have threatened the life of Wells.

Mysterioùs Circumstance.— Monday morning last, as a party of young men were going up to Hobcaw, in a boat, for the purpose of shooting, they perceived at low water mark, on the marsh, about two miles Northeast of the city, the upper part of a barrel, just emerging out of the water. On further examination, they discovered that the barrel was headed, the head covered with a piece of sheet iron, and the whole fastened to a stake driven deeply into the mud of the marsb. On opening it, it was found to contain the bones of a human being, the flesh having been almost entirely dissolved, and the head wanting. It was supposed, from the condition of the parts, that the body must have been deposited there 4 or 5 weeks ago. It was also evident that the head must have been cut off and disposed of in some other way, as there was no appearance of the bones of the skall in the barrel. They immediately repaired to the city and gave information to the coroner, who ordered the barrel and its contents to be brought to town, and at half past 4 o'clock, yesterday afternoon, an inquest was impanneled on Gadsden's wharf.

The verdiet of the Jury, founded on the circumstances of the case, was, that the persons whose remains were before them, had been murdered by some person or persons unknown.—Charleston, S. C. News.

Supposed Robbery and Murder.—Capt. Winters and officer Armfield, yesterday afternoon, arrested two men named Henry Leach and George Campbell, supposed to be implicated in the murder of a man named Otis Arnold, who was killed yesterday, and upon whose remains an inquest was held, and a verdict rendered that he had 'come to his death by being run

over by a dray.

Leach, when arrested, had \$550 in cash, some letters and other papers belonging to Arnold, and a gold watch which was identified as the property of the deceased.—N. O. Pic., Jan. 2.

Murderer Arrested.—A letter from the boarding officer at Pointe la Hache, to the Collector, deted Dec. 5, states, that on the 12th inst., twelve miles below his station, he met a man in a hunting pirogue, padding up the river—passing him, his back was discovered to be full of blood, and as he was a suspected man, the officer arrested him, and brought him up to the station. he station.

A few minutes after this, a young man named La-

A few minutes after this, a young man named La-france, came and said that a gentleman, Mr. Ovilla Paul, had been stabled the night before, and died in twenty minutes, and that the man arrested was the murderer; and he was sent to the parish prison. The murderer's name is Goachim Antonio, a Por-tuguese, the same who killed a man opposite Lufay-ette last year, and escaped.—N. O. Courier.

Execution .- Boggs, guilty of murder and incest, was executed on the 5th inst., at Fayette, in

An Abolitionist Sentenced.—William Morris has been sentenced to the Alabama Penitentiary for thirty years, for enticing slaves away to a free State.

The New-Orleans Bee says, the Grand Jury have ignored the bill in the case of Joseph Lonapre, for manslaughter, in whipping his slave Moustache, whereby he died on the 26th November last. Where whereby he died on the 20th November last. Where is the man, possessed in any degree of the hetter feel-ings of human nature, who does not feel sick at heart when he remembers the grievous, unutterable wrongs which the poor slave (though he may be whiter than his oppressor) must bear, without redress, in this free land, where there is so much pretension to love of human rights, law, justice, equality and liberty?

Lykchiko in Arkansas.—A couple of scamps, after stealing some \$300 in meney, recently endeavored to entire off two negroes belonging to Benj. Rains of Sevier county. The shaps were arrested, Judge Lynch's court was at once organized, and an attempt was made to whip out of the rascala a confession as to where they had secreted the money they had stolen. They discovered where a portion of the sum might be found, and after this were handed over to the attorities to undergo a regular trial for stealing and an attempt at kidnapping. The writer of the letter calls Judge Lynch's disciples the guardians of the law in its infant state!—N. O. Picayans.

Supposed Murder.—The remains of a man named Thomas Quigley, who was employed as a collier by Mr. Robert Howard, were found in a small house Mr. Robert Howard, were found in a small house which was burned down near Stemmer's Run, about eight milea from Baltimore, some time in November last. When found they were in a charred condition, from the action of the fire Suspicion was afterwards excited that he came to his death by foul means. A warrant was procured against a man named John Wesley Elynn, who was arrested in Anne Arandel county, on Friday, brought on in the cars, and committed to jail by Justice Grey, for a further examination—Belt. Am., Tuesday.

Southern Amusements,—Two men named Alexander Lee and William Curtis, quarrelled and fought on the 8th instant in a coffee house in New-Orleans. The affair was of the rough and tumble and drag out character, and lasted forty-five minutes. On heing separated, Lee was found with 'his eye out,' and otherwise shockingly disfigured. Curtis's face showed signs of severe punishment.

An Extensive Afray.—At a ball in Frankfort, the other evening, a young gentleman, it is said, took an undee liberty with a pretty lady's pretty ringlet. The lady made her complaint to the gentleman with whom she was dancing. Thereupon, the last name gentleman knocked the first name gentleman down in the ball-room. The fight extended until, as we are told, fifteen or twenty persons were engaged in it. First, pistols, and knives of all sorts were flourished, and some blood was spilt, though nobody was killed. Two of the persons who took part in the affair, have since arrived here, with the intention of ettling their quarrel on the Indiana shore.—Louisville owned. An Extensive Afray .- At a ball in Frankfort, the

A Mistake. A paragraph is going the round of the papers to the effect 'that the slaveholders having driven us and our press out of the State, are making it a precedent to do the same with other particulars of this melancholy particide, but fear that he act was the result of a long life of recklessness and grime on the part of the son. Gen. Wimberly was an aged man, and a member of the Masonic fraernity of Chiborne.—New Orleans Bee, Dec. 19.

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ler.

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